

The Improvement Era

April 1967

Commemorating the 100th Anniversary of the Opening of the Salt Lake Tabernacle.



Be prepared for the best in education

Students desiring to attend Brigham Young University have an important date to remember this month. April 30 is the deadline for new applications for admission to autumn semester 1967. Students transferring from other colleges have until July 31. Also, all new freshmen must take the American College Test. The test will not be given again before the application deadline, but because some students have been unable to take it, BYU will accept scores of the May 13 American College Test. You have until April 22 to apply for it with your high school counselor. Nevertheless, your application must reach BYU by April 30. Although enrollment is limited, BYU wants good scholars, and if you qualify, be sure to take the necessary steps, including investigation of housing and financial possibilities. An education at BYU is something special. High academic standards combined with physical and spiritual training in an ideal social climate add up to a superior education.

DATES TO REMEMBER

April 22—Application deadline for May 13 American College Test.

April 30—Deadline for submitting applications for autumn semester admission to BYU.

May 31—Deadline for submitting applications for first term of Summer School.

June 5-10—Special workshops and conferences.

June 12-July 14—First term of Summer School.

July 15-Aug. 17—Second term of Summer School.

Sept. 12-13—New student orientation.

Sept. 14, 15, 16—Autumn semester registration.

Sept. 18—Classes begin.

BRIGHAM YOUNG UNIVERSITY · PROVO, UTAH · THE GLORY OF GOD IS INTELLIGENCE · 1875

Brigham Young University

PROVO · UTAH

Memo to Our Readers:

This year marks the 100th anniversary of the opening of the Salt Lake Tabernacle—general conference was held in that wonderful old pioneer building for the first time in October 1866. In commemoration of this historic event, the **Era** is devoting part of this issue to articles and pictures on the Tabernacle, organ; choir, guide service, and other features of Temple Square that have helped attract worldwide attention and made the square a mecca for visitors to Utah. One million three hundred and thirty-seven thousand people visited Temple Square in 1966, and untold millions listened to broadcasts of the choir and organ and saw or heard the telecasts or broadcasts of general conference sessions.

On Temple Square today, the new mingles with the old. A newly completed structure, the Visitors' Center, houses much of the art developed for the Mormon Pavilion at the New York World's Fair, as well as new paintings designed to interest and tell the story of the Church to visitors. Some of these are reproduced in full color in this issue. Others will appear in later issues.

Our cover is from a painting by Dale Kilbourn and illustrates one of the stories that have been told over the years as to how President Brigham Young envisioned the shape of the Tabernacle roof.

Doyle L. Green
Managing Editor

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

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The Improvement Era

The Voice of the Church

April 1967

Volume 70, Number 4

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Temple Square

The Editor's Page



By President David O. McKay

● Temple Square is indeed the physical focal point of The Church of Jesus Christ of Latter-day Saints.

Here tourists and visitors come to see and hear the story of the Church from our guides.

Here members come to be joined as eternal families in holy temple ordinances.

Here, in upper rooms of the temple, the General Authorities meet often and receive inspiration and guidance for leading the Church

Here, in the Tabernacle twice each year, General Authorities meet with Saints assembled for general conferences.

Here the Tabernacle Choir has sung on the radio networks since 1929 and has enriched our meetings and gladdened our hearts since pioneer times. The Tabernacle Choir has attained, through merit, outstanding recognition as one of the great choral organizations of the world. It merits the gratitude of all members of the Church. I do not know of another choir in the world that gives so much time and financial means in their service as do the members of this choral group.

The Salt Lake Tabernacle is now completing one hundred years of use. This fall the historic structure will begin its second century of service.

To attend general conference in the Tabernacle, as we do each spring and fall, Latter-day Saints come by bus, train, automobile, and airplane. In the vast throng are men and women who, in years gone by, came to conference in vehicles drawn by horses and mules. In my grandmother's day, she and others, on more than one occasion, walked thirty-five to fifty miles to Temple Square, and "sang all the way"! But no matter what the means of conveyance, the significant thing is that for a century now in the Tabernacle, and previous to that in other buildings of the Church, members have come from all parts of the Church to attend conferences.

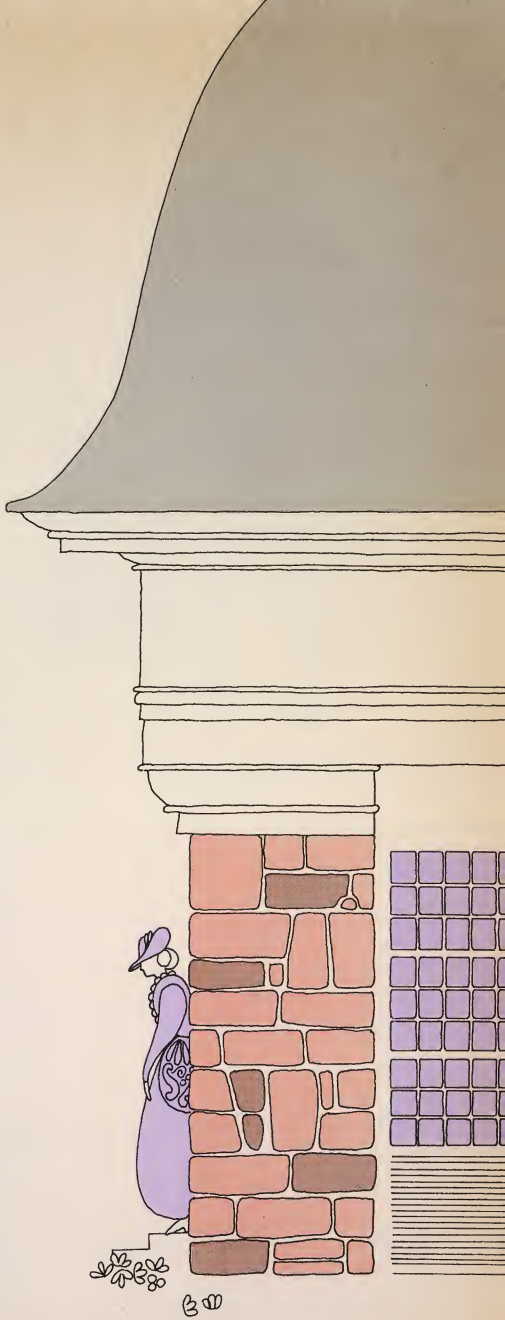
Although dropping a pin has been associated with demonstrating the acoustics of the Tabernacle for as long as I can recall, when I was a junior member of the Twelve, vigorous speaking in the Tabernacle was the order of the day. We had to stand at the pulpit and literally shout. Older Church members will remember how, years ago, when radio was comparatively new, some loudspeakers in the Tabernacle were apparently controlled by the same switches used by radio station KSL, switches that did not seem to work unless a broadcast was in progress. When we were broadcasting, those seated in the Tabernacle did not have to strain to hear each word. Now for many years our very whispers are ofttimes taken by electronic fingers and literally flung around the earth.

Today millions may invite the image of the Taber-

nacle, its music, and its speakers into their own living rooms, just by turning on television sets that are properly tuned. In a similar manner, a human heart must be properly tuned to receive the glorious restored gospel.

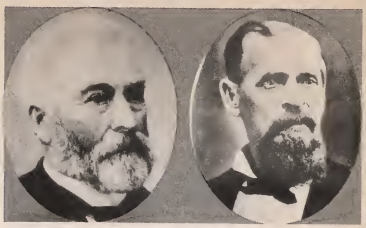
Whenever I see Temple Square literally overflowing with Saints and know that there are additional thousands who would like to come, I wish there were some way to provide room for them in the Tabernacle. Whenever I see the Tabernacle crowded to capacity, which is often, I have a re-affirmation of the strength of the Church. It is a fact, as you know, that if you have a moving body and you increase its speed, the momentum becomes great. If you add weight to that body and increase its speed, the momentum is still greater. That is what is occurring in the Church—a great body of members moving with an acceleration never before known to the Church. There is nothing that can stop the progress of truth, except our own weaknesses or failure to do our duty.

The Tabernacle—the Salt Lake Tabernacle—I cannot ever recall thinking of it as just another building of wood and stone. In my parents' home, at my own fireside, and in the family circles of my children, the Tabernacle has always been as a cherished friend. I am pleased to join with members of the Church and all our friends throughout the world in wishing for the Tabernacle in its centennial year continuance of its mighty mission on the earth. ○





William H. Folsom, Church architect in 1860's.
Henry Grow, an architect of the Tabernacle.





President Young
in a sermon
urged the men
owning sawmills to

Bring on the Lumber

and the carpenters
and joiners to
come help use it up.

The Building of the Tabernacle

By Stewart L. Grow

Illustrated by Sherry Thompson

Photos by Eldon Linschoten
& Lorin Wiggins

● The completion of the Great Tabernacle for October conference of 1867 produced both wonder and gratitude—wonder because of the success of the unique

Dr. Stewart L. Grow is director, Institute of Government Service, and professor of political science and history at Brigham Young University. He wrote his masters thesis on the building of the Tabernacle and is a great-grandson of Henry Grow, one of the Tabernacle designers and builders. Brother Grow is a Sunday School teacher.



Sprinkling system can immediately extinguish a fire.

Cracked timbers were bound together with rawhide.



and daring design; and gratitude because the Tabernacle provided the Saints with the first indoor "meetinghouse" large enough for conferences. For over thirty years, they had been obliged to hold conferences on outdoor "meeting grounds," in overcrowded halls, or in open-air boweries.

It was during April conference of 1863 that President Daniel Hammer Wells, second counselor to Brigham Young and the Church official in charge of public works, announced, "Right here we want to build a tabernacle to accommodate the saints at our general conference . . . that will comfortably seat some 10,000 people." (*Journal of Discourses,* Vol. 10, p. 139.)

Even the pioneers, used to great undertakings, must have been somewhat startled by the size of the proposed tabernacle, whose construction was to be undertaken in an area that was not yet served by a railroad and in which nails, bolts, and other commonplace building necessities were most difficult to obtain. However, in his talk President Wells left no time for hesitancy or doubt; he promptly proceeded to divide the city into districts for the contribution of labor and supplies. President Heber C. Kimball, Elder Orson Hyde, and President Brigham Young, in succeeding speeches, also supported the building of a tabernacle.

Action quickly followed. By April 18, surveyor Jesse W. Fox was on the temple block surveying for the tabernacle foundation. By June 3, the foundation was nearly completed. Progress was so good, and interest so high, that the *Deseret News* printed on June 3, 1863, a general plan of the proposed tabernacle, which had been furnished by Church Architect William H. Folsom:

"Dimensions on the ground, 150 feet wide; 250 feet long, with semi-circle ends making one hundred feet of straight work on sides of building. The roof will be supported by 46 piers 2 by 9 feet and 20 feet high, from which an elliptic arch will be sprung of 44 ft. rise. From floor to ceiling, 64 feet; width in clear, 132 feet; length 232 ft. in clear. There will be an elevation in the floor of 16 ft., which will give every person in the house good opportunity of seeing the speaker, which is always desirable. Between the piers will be openings for doors and windows, which can be thrown open at pleasure, which will make it cool and pleasant in summer and warm and comfortable in the winter.

"The sides of the building outside will be 45 ft. high from floor level to eaves of cornice. Roof, quarter pitch with attic in centre, 50 ft. wide by 150 ft. long, on which will stand three octagon domes or ventilators.

"The arches will be formed with lattice work 9 ft. deep in the smallest part, with an increase in the centre and outer end, forming and corresponding with the pitch of the roof. The roof will be self-supporting without a pillar.

"It is the intention to have it enclosed this fall, and when finished will seat nearly 9,000 persons."

Although work started out energetically in 1863, little was done except the laying of the foundation and the starting of work on the rock piers, or columns, that support the roof. The red sandstone for the piers was quarried in Red Butte Canyon, just above Camp (now Fort) Douglas.

The cornerstone was laid on July 26, 1864, but work progressed slowly and was confined to the completion of the piers. No further progress was reported until September 1, 1865, when Henry Grow was placed in charge of the project and he and a small group of men started work on the roof.

Reasons for the slow progress up to that time are lost in the past. It may have been that the tremendous volume of timbers and lumber needed for the structure had delayed it. However, an even more probable cause may be found in the fact that a change was made in the plans for the roof, which is a major part of the building. It will be remembered that the first published plans, quoted above, provided for a building with a large attic, a quarter-pitch roof, lattice arches of varying widths to conform to the shape of the roof, and outside walls 45 feet high to the cornice. In the

Assembly Hall viewed from Tabernacle.

Wooden dowels wedged in tightly hold the timbers together.







finished building, none of these items is present. It appears, therefore, that the plans originally announced by Church Architect Folsom were modified. It is not known whether Henry Grow, who is credited with being the architect of the building, formulated the original plans announced by Folsom and then changed them, or whether Architect Folsom or someone else created the first plans, which were changed in favor of Henry Grow's.

Prior to joining the Church, Henry Grow had been a bridge builder in Pennsylvania. When he joined the Church and moved West, he procured the right to use what he described as the Remington patent of lattice bridges. He used this patent successfully in building bridges across the Weber and Jordan rivers, and it was for this reason that Brigham Young asked him to build the roof of the Tabernacle after the same lattice pattern. The relationship between Henry Grow's bridges and the type of construction in the Tabernacle roof can be observed in photographs available of the two structures.

The design and construction of the arches was the most difficult part of the building. They were required to span a width of 132 feet without any pillars to support them. They had to be constructed practically without nails or bolts or steel bracing. The design that was finally used involved shaping the timbers to match the curve of the roof and arranging them in the Remington patent lattice pattern. The timbers were bound together by ingenious devices. Where several of them crossed, a hole was bored completely through and a round wooden dowel driven into the hole so that about three to four inches of dowel extended on each side of the planks. These extending dowel ends were then split, and a wooden wedge was driven firmly into each split end. This technique produced the same general effect as if the timbers had been bolted tightly together.

Wherever the timbers cracked, they were reinforced by being tightly wrapped with wet, or green, rawhide strips. Since rawhide shrinks when it dries, this process resulted in effective reinforcement of the weakened spots. (The building is checked periodically, and the rawhide-strip reinforced timbers are still in excellent condition.) By the application of such ingenuity, it was possible to construct the huge roof arches with no nails and only a few bolts. Although it was slow work and little progress seemed evident during 1865, it appears that considerable effort was concentrated on preparing the roof arches, because with the coming of spring in 1866 work on the roof went forward rapidly. The center, or north-south, arches were first put in place; shortly after they were firmly lodged, the sheeting of that section of the roof was commenced. By June 21, 1866, the *Deseret News* could report that the "sheeting of the roof of the new Tabernacle was beginning to glisten in the strong glare of the sun." After the center arches were in place, President Young directed that the west end be constructed next, because he had now decided that the organ should be built there.

By April conference of 1867, it appeared possible that the Tabernacle could be completed by the next October. This possibility made the completion of the Tabernacle a favorite subject of conference sermons. Because of inclement weather, the first session convened in the Old Tabernacle, where there was far too little room for the Saints. Apostle George A. Smith observed that "although in the past Mormonism had seemed to flourish best out-of-doors where there was more room, this circumstance had worn heavily upon the lungs of the Elders and especially, of the Presidency, who had been under the necessity of speaking to very large audiences in the open air." It was, therefore, very important that the Tabernacle should be made habitable as soon as possible. (*Deseret News*, July 10, 1867.) President Young, in his sermon, urged the "men owning saw mills to bring on the lumber to finish the Tabernacle and the carpenters and joiners to come and help use it up" so that the Tabernacle could be finished in time for October conference of 1867. In that same conference, Truman O.

Aluminum roof was put in place in 1947.

Original windows in Tabernacle show distortion.



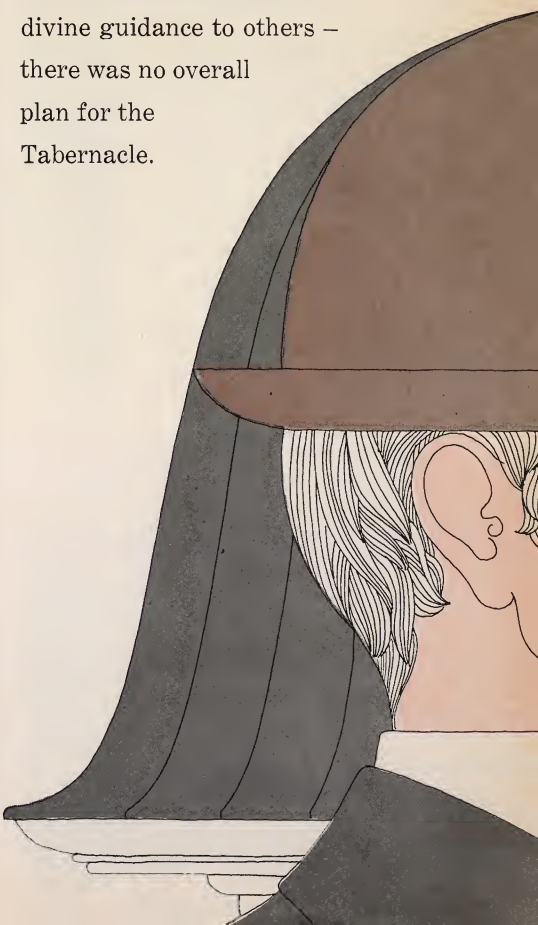
Many thought the roof would cave in when the scaffolding was removed.

Angell was once again appointed as Church architect. Brother Angell had previously held that position but had resigned because of ill health, which seemed to be brought on, in part, by the strain under which he worked while doing architectural designing. William H. Folsom had succeeded him. Now Brother Angell's health was somewhat restored, and immediately after his reappointment he turned his attention to designing the interior of the Tabernacle.

It is an interesting commentary on the building of the Tabernacle that it was not until the roof was well under construction in 1866 that President Young decided that the organ and choir seats were to be located in the west end; and it was not until the reappointment of Truman O. Angell as Church architect, in April 1867, that the interior design of the building was commenced. This author's research has led him to the conclusion that there were no overall comprehensive and detailed plans drawn for the Tabernacle. In the Henry Grow family there is a strong tradition to this effect. George and Otto Grow, sons of Henry, have both affirmed that the roof was constructed from a rough sketch drawn by Brigham Young and Henry Grow and from details that Henry Grow drew as he went along. Brother Angell's diary makes clear that the interior was all designed after April conference of 1867, while the exterior of the Tabernacle was approaching its finishing stages. These items emphasize both the genius and good fortune that attended the construction of that remarkable building.

President Young's vigorous requests at April conference for labor and supplies resulted in large contributions of both. Such rapid strides were soon being made that the newspapers published frequent and interesting articles on the Tabernacle's progress. One, in the May 23, 1867, *Telegraph*, answered the many inquiries about the slate-colored Tabernacle roof by reporting that the color was achieved by "lamp black, tallow, and salt. To forty gallons of lime liquid, colored to suit the notion, add 5 lbs. of tallow and salt as with ordinary whitewash." Other articles reported

Illogical as it may seem to some—and a testimony of divine guidance to others – there was no overall plan for the Tabernacle.



on the huge piles of lath, sand, and lime awaiting workmen and on the large number of workers who were contributing their labor and "moving about with a heartiness that indicated a love of their work." On October 3, the *Telegraph* reported that "all the scaffolding was taken down without the slightest accident." That achievement meant much more than just a dangerous project completed with safety, for there were many critics who, during the building's construction, had expressed doubts that the roof would hold when the scaffolding was removed. Such doubts seemed justified when such a huge unsupported roof was being built from an unproved design that involved a unique and creative architectural approach. Such expressions as, "It will fall down and kill us all," had caused Henry Grow much mental anguish. But his genius and vision, along with that of Brigham Young, was proven—the roof held! Its strength has now endured through a century of storms to become the prototype for much modern construction.

While completion of the roof had been going on successfully, rapid progress was also being made in the interior, following the designs of Truman O. Angell. His interesting diary records the progress in considerable detail. In it he writes of his consistent contacts with President Brigham Young in working out such details of the interior as location of the organ and the various stairways, the slope of the floor, and the design of the seats, the windows, and the doors. On August 18, he made an interesting entry that should give understanding and mental, if not physical, comfort to the long-legged members of the Church. He wrote, "I assisted in getting lines on the floor to set the seats by . . . and they seem to be very close together, but I think we ought to consent to seat close for our friends sake etc. a few hundred more can get seated by this means."

The Tabernacle under construction.



For the first meeting in the Tabernacle, new seats were installed in only the front portion of the building; old seats, taken from the Big Bowery, were used in the rest of the hall.

The excitement of the great drive to complete the Tabernacle for the October conference was climaxed by an excellent article in the *Salt Lake Telegraph* of October 6, 1867. The following are excerpts:

"Brother Henry Grow, the designer and builder of the Tabernacle, furnishes us with a large proportion of the following particulars:

"The form of the building was the design of Pres. Brigham Young, who was desirous that the lattice work principle should be introduced into the construction of this large edifice.

"The maximum number of men employed at any one time in the construction of the building was 205, and the average for the last three weeks has been 137. These figures do not include laborers nor plasterers. We have not the exact figures, but we understand that about 70 men were engaged in plastering the inside of the building.

"Mr. Grow thinks that any person who has not seen the building can have a very good idea of the roof by imagining the back or shell of a common eastern ground turtle of huge proportions, but it is more frequently likened to the hull of an old fashioned ship, without any keel, and turned topsy turvy.

"Above the piers there is over one million feet of lumber; in the floor 80,000 feet; in the joists 100,000, in the sleepers 30,000; in the aggregate one million five hundred thousand feet. The roof is covered with 350,000 shingles, besides a space at the top, averaging 60 x 130 feet, which is covered with 'patent roofing.'

"The stand covers 7,500 feet of surface. The front of the stand is a segment of a circle. Before it are a seat and desk for the bishops and others who administer the sacrament. The first seat in the centre of the stand or platform is for the Presidency of the Stake, the next for the Quorum of the Twelve, the third for the First Presidency. Back of these are seats for a choir of 150 singers, with the great organ, yet unfinished, behind them. On the right and left are seats for from 800 to 1,000 persons.

"More than three fourths of the timbers were sup-

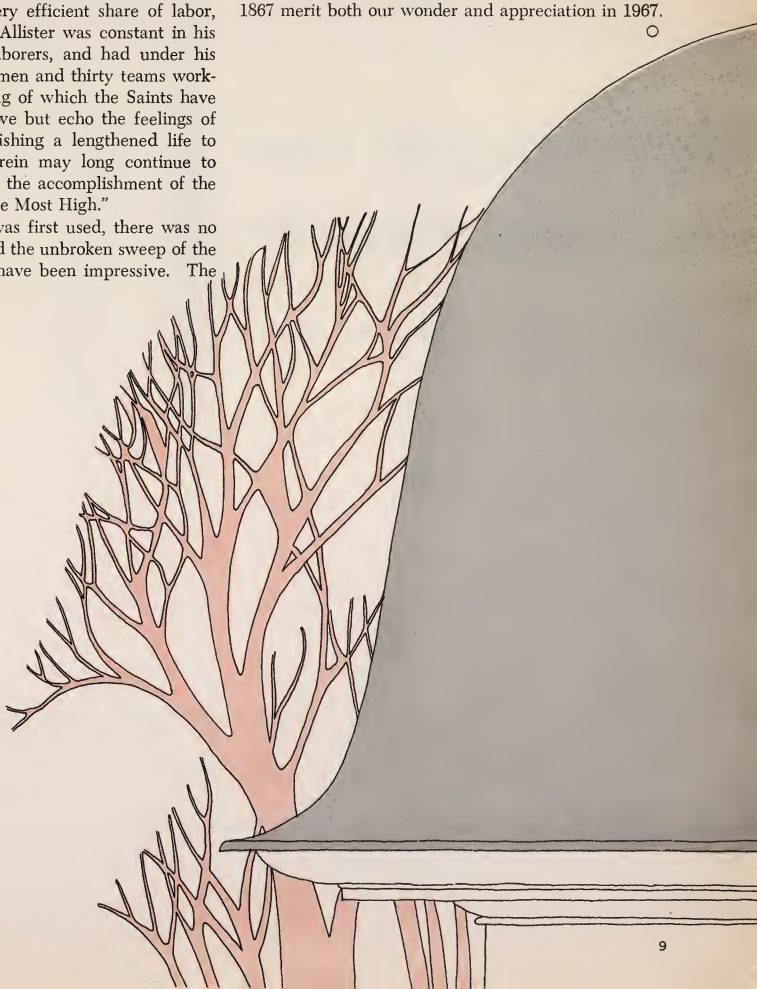
plied by Elder Jos. A. Young up to within a few months; since which several hundred thousand feet of finishing lumber was furnished by President Wells, and a large quantity also obtained from Elders Feramorz Little, Samuel A. Woolley, and from a few others.

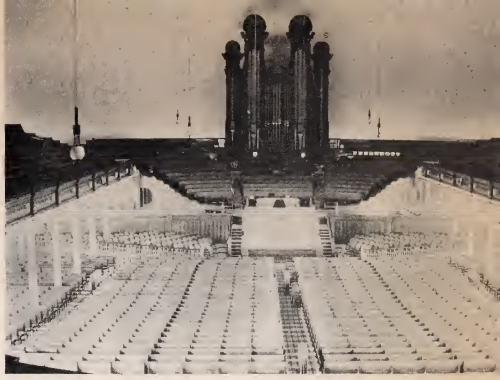
"The work from beginning to end has been closely supervised by President Young, who in this, as in everything else of a public character, 'has been in all and through all' and encouraged by his confidence all engaged in it.

"President Wells has been most assiduous in his labors, superintending and furnishing everything. Bishop John Sharp, as Asst. Superintendent of Public Works, has rendered a very efficient share of labor, and Elder John D. T. McAllister was constant in his superintendence of the laborers, and had under his direction over a hundred men and thirty teams working. It is a grand building of which the Saints have reason to be proud, and we but echo the feelings of every faithful Saint in wishing a lengthened life to Pres. Young, that he therein may long continue to instruct and lead Israel to the accomplishment of the designs and purposes of the Most High."

When the Tabernacle was first used, there was no gallery in the building, and the unbroken sweep of the great arched dome must have been impressive. The gallery, which was added in 1870, made three great contributions: it provided many additional seats, it improved the beauty of the interior, and it greatly improved the acoustics. In fact, until the gallery was added, the now famous acoustics of the Tabernacle were poor because of excessive reverberation.

The Tabernacle was thus prepared for its first conference. In the century that has followed, it has served as a great religious and cultural center for Latter-day Saints and their friends. The love and labor, the genius and generosity, the intellect and inspiration that the builders of the Tabernacle put into that remarkable building in order to complete it in 1867 merit both our wonder and appreciation in 1967. ○





Tabernacle and organ at about 1900.



Plaster is knit together with horsehair.

Significant history was being made in 1867, including the

Opening of the Tabernacle

for October conference.

By Albert L. Zobell, Jr.
Research Editor

● The completion of the transcontinental telegraph at Great Salt Lake City in October 1861 had brought to the nation a new awareness of its broad horizons. Newspapers could receive press dispatches instantaneously and make their communities aware. This was one of the theories of the new age. Practice proved differently. Wednesday morning, September 14, 1864, the *Daily Telegraph* reported to its Great Salt Lake City readers: "The wire is still down and we are a second day without dispatches. We regret the frequent interruptions on the Eastern Line. . . ."

Another article in the *Telegraph* reported: "We are informed . . . that for the last five months scarcely have 24 hours passed away without a storm somewhere on the plains between this city and Omaha, and terrific thunderstorms were daily occurrences along the banks of the Platte River. But the destruction of poles and the bursting of instruments by the lightning, though of frequent occurrence, were nothing like the evils endured from the actions of malicious and thoughtless emigrants [of unnamed destination] who seemed to consider nothing but the facility of finding the camp firewood from the telegraph line. To replace these poles sometimes a distance of fifty miles had to be traversed by the repairers. On one occasion this season the line was down for three days, from the rather cool attempt of some emigrants to serve themselves with the wire for a ferry cable across the Platte River.

"The Indians, fortunately, have been superstitious concerning the wire; but there are apprehensions that some pale faces among them are instilling into them courage enough to handle it freely. At one time they cut the line in little pieces on the South Pass for a quarter of a mile. At another time they cut it near Willow Springs, and carried off about 150 feet of it for bridle bits and ornaments." (J. Cecil Alter, *Early Utah Journalism*, pp. 341-42.)

Another massive problem to the telegraph company was the buffalo. What was more convenient to these beasts than the poles for scratching posts?

Such was the backdrop for Great Salt Lake City, at this time a pioneering frontier town with about 10,000 population. (A Utah Territory legislative act, January 29, 1868, approved changing the name Great Salt Lake City to Salt Lake City.) Yet this city was different from any other place on earth. It was the headquarters of The Church of Jesus Christ of Latter-day Saints, and for four years, 1863-67, the Church had been building a tabernacle that would be almost large enough to seat all the residents—Mormon and non-Mormon—of the city. Although it was not finished, construction would permit holding the October 1867 general conference there.

According to Church records of Sunday, October 6, "the weather was fine in G. S. L. City." Several pioneer diaries were checked in an effort to amplify "fine." One said that October 5 and 6 were "fine," but October 7 was "rainy." The *Deseret News* often recorded weather, but there was no *News* that day. Official U. S. weather records in the area began March 19, 1874.

The *Daily Telegraph*, in reporting the morning's activities of general conference, said: "Altogether the

Superstructure held together by leather thongs.



Tabernacle was full, and literally verified what had been so often said—'no building could be constructed large enough to hold the Saints.'"

Earlier the paper's columns had reported: "On Sunday morning, long before the hour named for the opening of the gates on the south and west side of the Temple Block, the people began to assemble, and by nine o'clock there was such a dense crowd around these entrances, that there was no passage along the side walks. The streets were also filled with carriages, wagons and horses, indicating that there had been an early and large in-gathering that morning from the country, in addition to the vast numbers that had reached the city on the days preceding. . . .

"Prior to the services, President [Brigham] Young spoke to different persons in various parts of the building, endeavoring to ascertain how the speaker could be heard. The results did not then seem to be the most satisfactory. . . ."

Actually, the acoustics of the building did not improve until the gallery was built before the building was dedicated at the October 1875 conference.

Speaking before the beginning of the meeting, President Young "expressed to the workmen the thanks of all the Apostles, and all the brethren and sisters, for the steady perseverance and faithfulness that they had manifested in completing thus far the building."

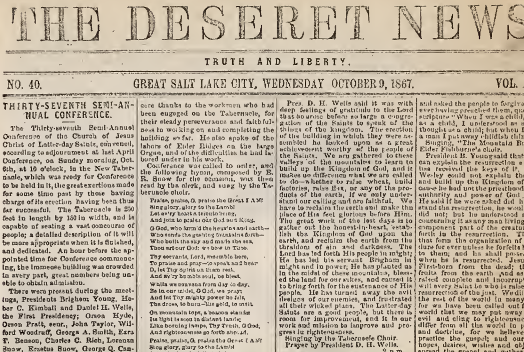
The appointed hour of ten had come, and the President called the audience to order. A perfect stillness ensued as the opening hymn was sung by the 150-voice Tabernacle Choir led by Robert Sands:

"Praise, praise, O, Praise the great I AM!
Sing glory, glory, glory to the Lamb!
Let every heart a tribute bring,
And join to praise our God and King."

Five stanzas followed, the last one being a repeat of the first. The hymn was especially written for the occasion by Eliza R. Snow.

Not more than 700 of the 2,638 organ pipes were

General conference in 1867 ran full page.


THE DESERET NEWS

TRUTH AND LIBERTY.

NO. 40. GREAT SALT LAKE CITY, WEDNESDAY OCTOBER 9, 1867. VOL.

THIRTY-SEVENTH SEMI-ANNUAL CONFERENCE.

Advertising has changed much since 1867.


THE DESERET NEWS.

DESERET BOOT, SHOE, Harness and Saddle Shop, East Temple Street, G. S. L. City.

SILVER & DUNBAR, WHEAT SHEAF PROVISION, GRAIN, and Family Grocery Store, East Temple Street. GROCERIES,

NOTICE! Pioneer Regulators of COMMERCIAL VALUES. At Our New Stand, MAIN ST., C 1 R B G, A NEW AND COMPLETE STOCK OF GOODS. GROCERIES, Staple and Fancy DRY GOODS,

THE ELEPHANT. NEW GOODS! At the Cheapest and Lowest Rates, at THE ELEPHANT STORE, Three Doors below the New York Store, Corner of Main and Second South Streets, GREAT SALT LAKE CITY. This Store has been Re-fitted, An Entirely New Stock Purchased at LOW RATES, and WILL BE SOLD CORRESPONDINGLY CHEAP! GOOD BARGAINS. STAINES & CUNNINGTON. ALL KINDS OF GRAIN TAKEN IN EXCHANGE. TEMPLE OF FASHION.

Shingles! Shingles! THE BEST SHINGLES IN MARKET! QUAKING ASP SHINGLES. Warranted not to Warp. CASTOR OIL. "DIXIE OIL COMPANY." PURE CASTOR OIL. WHOLESALE

An old photo shows organ console in casing.



Men work on the temple, completed 26 years after Tabernacle.



in place, and since the casing had not yet been built, the builders had thrown a loose garment around the organ. Nevertheless, it was played by Joseph Daynes.

President Young offered the opening prayer, expressing to the "Most High the grateful feelings of the Saints for the favors which he had multiplied upon them, enabling them to have finished thus far an edifice in which they could assemble and worship Him, their Creator, in the name of his Son Jesus Christ, imploring the aid of the holy Spirit to teach them how to pray, and what to ask for, acceptably in his sight." He further asked "the blessings of the Lord upon the congregation assembled, and those who might assemble during Conference; upon the Priesthood, all in authority in his Church and kingdom, that they might enjoy the outpouring of his holy Spirit to qualify them in the discharge of every duty. . . ."

The combined choirs of Payson, Springville, and Spanish Fork, all in Utah County, sang the hymn "Soldiers of Christ Arise." Later in the conference these choirs sang separately. Smaller groups of singers from northern Utah—Brigham City and Smithfield—were heard.

The first speaker was President Heber C. Kimball, followed by President Daniel H. Wells, both counselors in the First Presidency. President Wells also offered the benediction at that morning session.

Elder Brigham Young, Jr., gave the invocation at the afternoon session. Elder Orson Hyde was the first speaker, but he was very hoarse and only spoke briefly. President Brigham Young was the other speaker. President Kimball pronounced the benediction.

Captain Croxall's, Captain Eardley's, the Ogden, and the Nephi brass bands made music as occasion offered, playing near the Tabernacle at the close of meetings, and at various times and places through the city during this, the 38th semiannual general conference of the Church.

The Deseret News published weekly and semiweekly editions at this time. (The first copy of its daily schedule was to come November 21, 1867, within six weeks of this conference time.) The eight-page paper dated Wednesday, October 9, devoted its first three pages to the conference, including the list of names that had been read from the pulpit of those called to "go south" on colonization missions and a shorter list of elders called to "go on preaching missions."

The editor explained that "the 'News,' through the want of paper, was compelled to suspend the regular issue of its Semis of Sept. 28 and Oct. 1, and its Weekly of Oct. 2 . . . without being able to inform its readers. . . . All the [supply of] paper, instead of two-thirds as first reported, that . . . had been purchased for the 'News,' was burned by Indians in the forepart of August, at the time they ran a freight train off from the track and destroyed its contents in the neighborhood of Plum Creek." (This was not in Utah, as the territory was yet to have railroads.)

The paper noted that a two-day cricket match was played on Washington Square (site of the present city and county building) with the guest Cache County club, and that the Great Salt Lake City club was the winner by 35 runs.

Although very small type was used, the list of "Estray" animals from the city and other communities filled almost half a page. The full page of advertising shared by various merchants proclaimed everything from "Shingles! Shingles!" "Pure Castor Oil," "Wholesale! Wholesale!" "Cotton Yarn, Manufactured at President Brigham Young's Cotton Factory," "Dried Peaches, Dried Apples, Beans, &c., &c.," to "Notice! We beg to notify all Parties, NOT TO DELIVER ANY MORE HAY! for our account at Camp Douglas."

There was a reprint, "Brigham Young and Mormonism," and a news story, "President B. Young's Trip North." The last page contained more advertisements, some news notes from outside the city, marriages, and deaths. Some of the latter carried the editor's note: "Mil [lennial] Star and Skandinaviens

Brick buttresses



Interlacing beams of Tabernacle.



Stjerne [LDS publications in Europe], please copy."

Also on that page were some official reports of the city; one, a "Sexton's Report" for the month ending September 30, 1867, listed 80 deaths: 48 males and 32 females, broken down further as 7 adults and 73 children. Some causes included teething, 27; inflammation bowels and flux, and whooping cough, each with 12; diphtheria and inflammation lungs, each with 3; heart disease, drowned, and killed accidentally, all with 1. Misty eyes must have sought that part of the paper; with statistics that high, hardly a home would go long untouched by personal tragedy.

Recording events of the previous day, the day of the first general conference sessions in the Salt Lake Tabernacle, the front-page stories of the *New-York Tribune* for Monday, October 7, 1867, mirrored war and the fear of war. Garibaldi's movement was inflaming Italy and Rome, not yet unified as one nation. Great Britain was involved with the Abyssinian Question. Other headlines included: "Parliament [in Prussia] will declare for German unity" and "French intrigues at Munich."

It was reported that a storm "has prevailed for the last 24 hours, and still continues," causing two steamers to be overdue at Havana, Cuba. In perhaps a quieter part of the world, a river steamer from Fort Benton, Montana, "arrived at Omaha on Friday night, with $3,000,000 in treasure and 200 passengers."

Civil War General Philip Sheridan was expected to receive a hero's welcome at Boston that Monday morning. General William T. Sherman had arrived in Washington that Sunday on telegraphed orders from President Andrew Johnson. There was speculation that Sherman would replace General U. S. Grant in the War Office, a fact actually accomplished in 1869. Of his current command, "General Sherman has stated since his arrival here [Washington, D.C.] that there are good grounds for the belief that good results will come from the labors of the Indian Commission and that hostilities will cease ere long." But on the same page of this newspaper was a St. Louis dateline: "The Indians have stolen some horses from the North-Western Fur Company, near Fort Buford, and killed three men."

The *Tribune* liked hyphens in New-York and New-Orleans. New-Orleans reported: "The deaths from yellow fever for the 24 hours ending at 6 o'clock this morning [October 5] were 59." The fever was at Mobile as well, and a man from Memphis en route to Nova Scotia had died of yellow fever at Springfield, Massachusetts. A St. Louis story stated reports circulated about cholera in that city "are greatly exaggerated in their character. Only two cases were reported up to noon" October 4, but the average had been about 25 a day.

The Boston funeral services for Elias Howe, Jr., inventor of the sewing machine, were briefly chronicled. Front-page *New-York Tribune* financial news came from London, Frankfurt, Antwerp, and Liverpool, as well as Washington.

The problems that face man and his society differ little in the span of the century. Today's publications have type faces that are more easily read, and they present a wealth of illustrations. To the unacquainted, today's diseases may masquerade with new names. But the annual report for 1965, issued by the Utah State Department of Health, indicates that there were no deaths in Utah from either diphtheria or whooping cough in the five-year period 1961-65. That old Sexton's Report would indicate that in September 1867 more than 94 percent of his new graves were for children. For 1965, in all of Utah, those under 15 years accounted for 10 percent of the deaths.

Through vigilance, both yellow fever and cholera have long ceased to be death hazards in the United States. But as communicable disease has been beaten back, accidents and heart diseases have risen sharply in the mortality charts.

The problems in the adjacent centuries remain similar. Man has not yet learned to enjoy those people in other lands as his "neighbors." Mortality was given to man so that each in his own allotted time may see what he can accomplish. In any generation there has hardly been a person who at times has not taken as his own the anguished words of Thomas Paine, "These are the times that try men's souls."

The gospel of Jesus Christ, as presented from the pulpit of the Salt Lake Tabernacle for a century, and in countless conversations and sermons since the Church was restored and organized in 1830, is indeed the way of life unto eternal salvation. Good men who make this gospel a part of their lives and purposes become better. Better men, through the guidance of the Spirit, become great. ○



World-famous Tabernacle organ as it is today.



Joseph Harris Ridges, builder of the Tabernacle organ.



Some 626 keys, buttons, pedals confront Tabernacle organists.



Pedal and swell cathedral knobs of console.

It has been estimated that more persons worldwide could recognize a picture of the

Tabernacle Organ

than any other musical instrument.

By Jay M. Todd
Editorial Associate

● Modesty keeps the Church from openly calling the Tabernacle organ what many often do—the greatest organ in the world. Others, while not referring to it in these words, admit it is one of the most admired, and often called the "sweetest toned," of all the great organs.

Whatever their terms, it is clear that millions of persons esteem the rare and soul-thrilling strains of the unusual instrument that has rallied Latter-day Saints for a century.

They praise it not solely for size, although the organ's 10,814 pipes make it one of the world's largest. (There are only a handful of organs with more pipes, ranging up to Atlantic City's gigantic 33,000-pipe instrument.)

They praise it for the organ's widely recognized potential to stir the hearts and minds of men.

Statisticians estimate that more persons worldwide could recognize a picture of the Tabernacle organ than any other musical instrument.

Yet it is not recognition alone that makes it one of the world's most talked-of organs. It is the comments of the great organists who come to finger its keys, savor its sound, marvel at its warmth of tone, and thrill at its power and brilliance of note clarity, and who leave envious of those who are blessed to play it daily.

Their professional admiration is bolstered by millions of radio and TV listeners and viewers, some of whom have so closely associated themselves with the Tabernacle organ that they have identified with it in census reports and other surveys.

Still more millions pour through Temple Square, seat themselves on century-old wooden benches—which, unbeknown to the audiences, add more timbre and mellowness to the organ's sound—and listen raptly to the daily recitals or attend the Tabernacle Choir's Sunday broadcast.

Their reason for coming is known by any who have heard the hooded trumpets' and clarions' call in the stirring passages of "Come, Come, Ye Saints," or those who have melted within at the strains of the *voix humaine,* sometimes called the "cry stop," used in "O My Father." Millions more have heard the whistling sounds of the *flauto mirabilis* solo stop (often called the "whistling stop") used in "As the Dew from Heaven Distilling," and have felt an inner peace and momentary union with the Infinite.

Little do listeners realize that these sounds are only a few of the countless billions the organ is capable of creating. In an article titled "Landmarks of the World: The Mormon Tabernacle," *Holiday* magazine estimated that "to reckon the number of notes and chords, with all their shadings, that the organ can produce, multiply two quadrillion by three quadrillion, then multiply the result *by itself.* You wind up with a figure 36 followed by sixty-six zeros." Although all

The 32-foot pedal bombardes.



Elias H. Jones, organ maintenance head, Wayne Devereaux, organ technician, examine pipes.



of the potential billions of sounds and combinations (36 thousand vigintillion) would not be musically usable, the usable potential is still limitless.

According to organ technicians, "If a boy started to play the Tabernacle organ when he was four years old and played eight hours a day, changing combinations every fifteen minutes until he was 94 years old, he still wouldn't have exhausted all of the meaningful combinations."

This is one of the simple but important reasons why Tabernacle organists must find time daily to search out new, stimulating, and soul-filling music. A person could listen to the organ all his life and still in very fact hear new and thrilling sounds just discovered by the organist. There are so many moods and variations of tastes that an organist can duplicate nearly all of the known musical sounds.

As to what the world's leading organists say about the organ—not counting those equally famous and gifted men who play it daily—this is simply a matter of record.

"The instrument is glorious. It is absolutely superb."—Marcel Dupré, the French master who has been called the greatest teacher and performer of the organ.

"This organ is more than an orchestra. It is the greatest instrument to be found."—Virgil Fox, well-known recording organist.

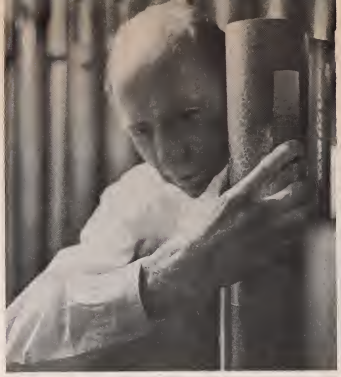
"There is nothing like it."—E. Power Biggs, concert organist, who also said of the Tabernacle, "A person can even cough in here and it sounds good."

"There is nothing I can't play on this."—Lois Miller, organist of Atlantic City's 33,000-pipe organ, who said she could only spare 15 minutes between air flights but stayed to play the organ two hours.

One of the world's leading organists, Wilma Jensen, played the organ for ten minutes, then turned to her host and said, "Is it possible I might apply for position of organist here?"

But what is it, one asks, that makes the Tabernacle organ different from all other organs? →





Wayne E. Carroll tunes a reed trompette pipe.

"There are five factors of organ greatness," says organ technician Wayne Devereaux, himself a gifted organist. "One, the quality of the organ's components and their construction; two, the voicing of the pipes themselves, or the manner of cutting the lip, nicking the teeth, sizing and placing the beard on the individual pipe; three, the variety and complexity of the stops to provide the innumerable sound combinations; four, the resonance and acoustical quality of the building in which the organ is housed; and five, a competent organist to play the instrument."

But the organ has not always been as it is now. It has changed immensely—numerous times—since its able builder, Joseph Harris Ridges, set himself to the task of creating the embryo of this honored instrument. To completely explore his life, so full of providential help and interesting experiences, would require a book.

Born April 27, 1827, on the outskirts of Southhampton, England, Joseph Ridges early determined to know all about the organs made in a firm directly across the street from his family's home. His intense interest in the design, working, and making of the intricate parts and the mathematics of establishing correct musical range soon made him a near nuisance at the factory.

In fact, in company with an older friend who worked at the plant, Joseph often stayed late, even throughout the night, playing and examining various organs. Many times he walked miles to a distant church to talk to an organist about his instrument. More than once, while examining an organ, he found himself locked in a church.

But at 23 Joseph Ridges' interest in organs—for a reason that he later was unable to account—was superceded by a "bad attack of gold fever," and he set sail for Sydney, Australia, to find his fortune. Rather than finding a fortune, he found a spiritual storehouse in the friendship of a young Mormon convert, Luke Syphus. Together Ridges and Syphus went 400 miles into the "bush," where Ridges decided to join the Church after his wife, Adelaide, was raised from her sickbed by a blessing of the priesthood at the hands of Brother Syphus.

Joseph and his wife returned to Sydney. During the day he worked building cabinets and at night he built one of the early organs of Australia, which attracted much attention upon completion. One of the visitors was Elder Augustus Farnham, presiding elder for the Church in Australia, who felt impressed to ask Ridges if he would give his instrument to the Church. Ridges consented, and in 1855 he and the organ were shipped across the Pacific to San Pedro, California, and by mule train to Salt Lake City. (The episode recently was the subject of a TV show in America, "An Organ for Brother Brigham.") The organ was set up in the rear of the first tabernacle, an adobe building near the site of the present structure.

When the present tabernacle was nearing completion, it was decided an organ would be put in it, and Brigham Young counseled with the only organ builder available—Joseph Ridges. After spending weeks designing and redesigning a proposed organ, Ridges presented his plans to President Young, who immediately approved them.

For the next 12 years Joseph Ridges set himself to his task of creating one of the world's great organs. Of those 12 long years, Graham McNamee, an eastern radio announcer of the 1930's, said, "This was one of the greatest feats performed by American pioneers. When you consider there was only one man on the job who knew anything about building organs, and add to that the fact that Mormons also had to make most of their tools before they could even start, the job assumes remarkable proportions."

But as the work progressed, Joseph Ridges discovered that certain materials were needed from the East. Only about $900 could be spared from Church funds, but the amount was sufficient. Taking leave of his labors for several months, he journeyed by stage line to Omaha and then took a train to Boston, where he purchased spring wire, sheet brass, soft leather for the valves, ivory for the keys, and other materials.

As a master of the intricacies behind the casework, Joseph Ridges perhaps felt the need for ideas and assistance concerning the organ's exterior. Few of us realize the planning that must go into making the best possible acoustical and architectural conditions

Some 638 keys, pedals, stops, and buttons await the organist's touch.

Ears, upper and lower lips, and languet of montre pipes.



Sixteen-foot diapason pedal pipes held in place by shoe strings.



Boston Music Hall organ may have influenced Tabernacle organ design.



Tabernacle Organ



for an organ. But Joseph Ridges did, and apparently he recognized in the Boston Music Hall organ that for which he had been searching.

While in Boston, because of his interest in organs and desire to improve his technical knowledge, Joseph Ridges probably inquired about and examined organs. The most famous organ of the time, then only a little more than two years old, was the Boston Music Hall organ. For still another decade this instrument, inaugurated November 2, 1863, was to be known in America as "the great organ."

Comparing photographs of the Tabernacle organ with the Boston Music Hall instrument, it appears that the Boston organ left a deep imprint upon him. Whether Joseph Ridges examined the Boston Music Hall organ in person or examined it through pictures or designs, it appears that he adapted some of the exterior design and a few of the interior intricacies of the Boston organ to fit the needs of the instrument he was to build in the Tabernacle.

He couldn't have been influenced by a better instrument. For three years a representative of the city of Boston had studied and examined every organ of outstanding reputation in Europe and had conferred with Dr. E. J. Hopkins of London and with Franz Liszt. After the music hall organ was built by the firm of Walcker of Ludwigsberg, Germany, and after the casework design by Hammat Billings was adapted by Herter Brothers of New York, Boston still insisted that an international commission of organists, musicians, and technicians examine the instrument and suggest improvements before it was shipped to Boston as America's first concert organ.

Ridges returned to Salt Lake in the spring of 1866 and set himself to the almost incredibly difficult one-man task of designing and guiding the building of an organ that soon would overshadow even "the great organ" in tonal beauty and frame. Without benefit of an international commission of organists or counsel from technicians, Brother Ridges began anew his work.

Following his return to Salt Lake City, newspaper

reporters quoted him as saying the Tabernacle organ would be built "on a large scale on the most improved principles . . . that modern art in organ building has produced." At that time he commented that there would be a 32-foot pitched pipe and that the general dimensions of the organ and casing would be about 23 feet wide by 30 feet deep by 40 feet high. He said that the design would be "a very handsome one, and that the front will be formed with flutings, panels and pillars in the Corinthian style, tastefully carved and crowned with pyramidical tops," and will present a "massive and imposing appearance."

His efforts now turned to directing the six to eight men usually in his employ and to overseeing the labors of others gathering pine from nearby mountains and from as far away as St. George, Utah (about 300 miles to the south). The southern Utah wood was for the big 38-foot montre (32-foot pitch) front-placed, gold-leaf pipes, which are not single pieces of wood, as often thought, but laminated pine strips wedged tightly together to form circular pipes. Hundreds of buffalo and beef hides were used for the bellows and glue.

How did he know how long to make the pipes for the proper note? The mechanics of music is precise. For example, if one had an eight-foot pipe and cut it in half, the sound would be an octave higher. If the pipe were made twice as long, it would be an octave lower. The length of the pipes was strictly a mathematical—although intricate—consideration.

By the time the Tabernacle was opened in 1867 the organ was only one-third complete, but unbeknown to Tabernacle designers and builders, they had already been guided in preparing a house whose acoustics were a fitting home for Ridges' instrument.

Unlike most other organs, the Tabernacle organ was placed inside an acoustical shell. The building's nearly all-wood nature returns the organ tones like a great cello. Even the floating balcony, so-called because it hangs out several feet from the walls, serves a function like teeth in the mouth to give resonance and articulation to the sound. Before the placement of the balcony, Saints had complained about the inability to hear in the Tabernacle.

Equally amazing in hindsight is the insistence of Brigham Young that the wall plaster be thick, thus creating a good acoustical or sound-reflecting plaster. Plasterers at first couldn't get a thick plaster to stay up, but one day the foreman said, "Boys, go out and clip your horses." They mixed the hair with plaster and were able to coat the building with over one-half-inch-thick plaster strongly knit together with horsehair.

By 1877 the original Ridges 2,638-pipe organ was

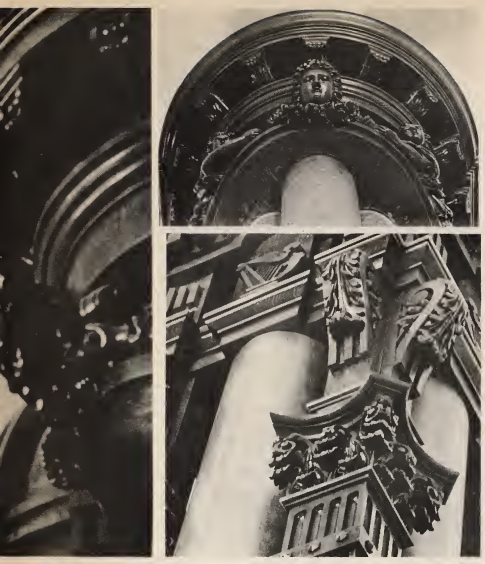
Beautiful wood casework was carved by Ralph Ramsey.



completed. It was not as wide as the present organ, as photos on pages 10 and 12 show. The exquisitely carved wood casework was done by Ralph Ramsey. By this time Ridges had changed his four hand-pumped bellows to a reciprocating piston pump driven by a large water wheel placed in City Creek, part of which had been diverted to run directly underneath the organ from the north.

Many interesting stories surround the hand-pumped bellows, which was so arduous to work that it would tire the four men in half an hour. On one occasion the organist, Joseph Daynes, announced that he would play an encore, *Tannhauser,* but upon trying to play he found the organ without air. After a few moments of signaling, he went to the rear of the organ and found the four "pumpers" comfortably seated. When questioned, the leader said, "Whenever you give a recital you always get the credit, and we wish to say that without our help there can be no recital." Brother Daynes returned and had his four assistants named one by one.

By 1885 parts of the organ were rebuilt and enlarged; 16 years later a complete pneumatic action was installed, the console detached from between the tallest pipes and placed near its present location, and numerous pipes added. By 1916 the organ was



The organ can create countless billions of musical sounds.

electrified and the two 15½-foot wings were added, giving the organ its present visual size. More pipes were added in 1926 and 1940, and then in 1949 the organ was rebuilt by G. Donald Harrison, president of Aeolian-Skinner. Today's 10,814 pipes in 189 sets or ranks still include more than 200 of Ridges' original woods, including the large wooden gold-leaf pipes that have the power to physically vibrate the entire Tabernacle.

The 32-foot pitched pipes sound at 16.35 cycles a second. The smallest pipes, less than three-eighths inch long, sound at 16,744.03 cycles a second—higher than some people can hear (overtones go about 19,000 cycles a second).

Millions have seen the organists, but few have seen the men who keep the soaring, notes from turning sour.

The Tabernacle organ tuners—facetiously called "chiselers" because their primary tool is a simple chisel—daily tune, clean, and give general upkeep to the organ.

"It's not generally known," said tuner Wayne Carroll, "but dust or a temperature change can alter the sounds of the pipes." Cold weather makes the chimes and reeds go sharp; hot weather makes them go flat. Flutes are not as changeable, and some of the sensitive reeds need to be tuned every week. Tuning in the Tabernacle is best done at temperatures between 74 and 77 degrees.

At the normal pace of tuning pipes, it takes months to tune all 10,814 pipes. But even if the tuning were urgent, it would take more than 30 days to completely tune the organ with a full staff of tuners, assuming that the tuning could go on without interruption, something the constant flow of tourists and daily recitals makes impossible.

Care must be given to the several hundreds of miles of electrical wiring in the organ, the antiphonal organ in the rear of the building, which provides the famous echoes, and the ten-inch pinhole airtight pipe that underlies the length of the Tabernacle floor to feed the 700-pipe antiphonal organ. Care must also be given the three-phase-current 30-horsepower motor that drives the big five-foot-high by three-foot-wide rotary air fan that provides air for the Tabernacle organ and its smaller antiphonal counterpart.

Technicians can be seen daily checking the console—that marvel of design genius. Not only did it take gifted technicians to design the console, but it takes gifted organists to play it. Sitting down at the Tabernacle organ console one finds himself in a daze as to the alternatives before him: 626 keys, pedals, stops, and buttons; five rows of manuals, or 305 keys; 89 stops on the right-hand side, 97 on the left-hand side; 32 pedals; 76 pre-set combination stops; and 27 pre-set combination pedal pistons.

"Playing the Tabernacle organ is just as complex as piloting an airplane or even handling a spaceship, as the astronauts have done," said Roy Swenson, organ technician. "Besides using all ten fingers in amazingly intricate and fast action, both feet must move with equally intricate dexterity."

It is a fact that few people in the world are both gifted and sufficiently trained to play the Tabernacle organ effectively. It is also a matter of record that from the early 1860's the Lord has provided the Tabernacle organ with some of the world's most talented organists.

Their names—like some of the hymns they have come to be so closely identified with—are names never to be forgotten by the Church: Joseph J. Daynes, John J. McClellan, Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner, and Frank W. Asper, each at

one time or another recognized for his musical brilliance.

Even before Joseph Ridges had completed his organ, Brigham Young had found his organist. One night in 1862 President Young attended a party in honor of a newly arrived company of Saints. Leading the singing was an Englishman, John Daynes, who was accompanied on a melodeon by his 11-year-old son Joseph. Listening to the young boy play, Brigham said, "There is our organist for the great Tabernacle organ." When Ridges' Australian organ was installed, young Joseph Daynes was made the regular organist. Later, when the Tabernacle organ was first played in 1867, Joseph Daynes was its first appointed organist—at 16 years of age.

In addition to playing the organ, Daynes also tuned it and kept it in repair until he retired in 1900. His numerous compositions were widely used in his day. Many are still used today, including the most recognizable of all Tabernacle organ sounds, music from "As the Dew from Heaven Distilling," closing theme of the Tabernacle Choir broadcasts. Only a month before his retirement Brother Daynes inaugurated the famous daily organ recitals, which have the enviable record of having been attended by more people than any other recital series in the history of music.

The man, however, who made the recitals famous and was called by some "greatest organist in the world" was Daynes' successor, the great John J. McClellan, affectionately called "the mighty Mac." Born in Payson, John Jasper McClellan displayed unusual abilities early and was choir organist in Payson at 11 years of age.

By the time he was appointed Tabernacle organist 17 years later, his musical accomplishments read like a list in *Who's Who*. As a student at Ann Arbor he founded the University of Michigan Symphony Orchestra, and had written for some Catholic friends a mass for orchestra and choir. He studied in Europe under the greatest teachers available and returned home to be professor of music at Provo's Brigham Young Academy and later at the University of Utah.

His ability to transcribe music for the organ and the color he lavished on his music brought John Philip Sousa to say, "McClellan is an ornament to his profession." He died at the height of his career in 1925.

A year earlier, Alexander Schreiner and Frank W. Asper had been named Tabernacle organists. These are the men who have mastered the impromptu modulations, transpositions, and improvisations required in Tabernacle broadcasts to fit even half a second of air time.

Brother Asper, now organist emeritus, beloved and admired by all who know him, has amassed a record of playing well over 10,000 recitals. His name is "one of those associated with organ music in the grand manner, one of the great organists," and he has often been acclaimed for his "gift of technique and sympathy of understanding." Called by some as the "poet-organist" because of his ability to please all musical tastes, Brother Asper continues today his "Sunday Evening on Temple Square" broadcasts, which he originated.

Universally acclaimed one of the finest masters of the instrument is the present chief organist, Alexander Schreiner. His wizardry and genius have consistently kept his name among the top organists of the world.

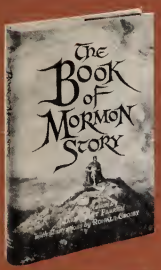
Respected music critics have said, "As a master of footwork he stands supreme." "His Bach is sheer poetry." "His technique is brilliant, but his interpretive genius is even greater." "As an accompanist he has no peer."

His radio recital, "Alexander Schreiner at the Tabernacle Organ," can be heard Sunday evenings in western America.

Serving with Brother Schreiner as Tabernacle organists are Roy M. Darley and Robert M. Cundick. This April Brother Darley completes 20 years of service at the Tabernacle organ. He was organ recitalist for several years at the Washington [D.C.] Ward and Bureau of Information and served as recitalist at the Hyde Park Chapel, London, England. The newest organist, Robert M. Cundick, holds a doctor's degree in music and served also as organ recitalist at the Hyde Park Chapel. Their talents assure the Tabernacle organ of musicians of the finest caliber.

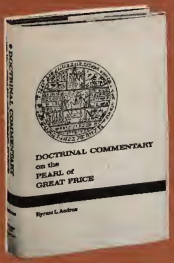
Such is the story—the inspiring and intensely human story—of the Tabernacle Organ and of the men who built it, tune it, and play it. No other organ in the world is quite like it. And no other people in the world have such a right to it, for who else has a message over which even the "mountains shout for joy?" The Prince of Peace has said, "Peace I leave with you, my peace I give unto you." True peace has been given the world by the soul-stirring sounds of the Tabernacle organ. Our Father truly has been with us. ○

BOOKS & RECORDS



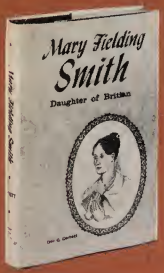
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Early interior of the Tabernacle, with fountain in foreground.

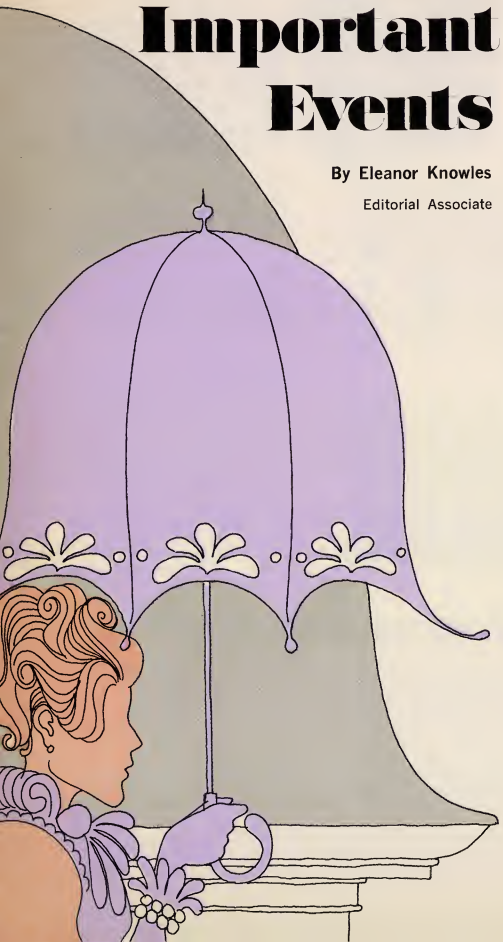


From the day it opened to the present time, the Tabernacle has been the

Focal Point for Important Events

By Eleanor Knowles

Editorial Associate



● What *is* the Salt Lake Tabernacle? Is it a concert or lecture hall? A rehearsal hall? A place for religious services? A civic center? The Tabernacle, described by some writers as one of the architectural wonders of the world, is all these and more. Few buildings erected by men have been as much used and have played as great a part in the lives of a community or a church as has this building. From the very day it opened to the present time, the Tabernacle has been the focal point for events of local, national, and even international interest.

While the building was not dedicated until 1875, it attracted large gatherings of the Saints beginning the day its doors opened in October 1867. Used at first just for religious services, including regular sacrament meetings and conferences, it soon became also a civic center. The first recorded mention of a non-religious use of the building was in 1870 when, according to Andrew Jenson's *Church Chronology*, "discussion commenced in the large Tabernacle . . . between Apostle Orson Pratt and Dr. John P. Newman, chaplain of the U.S. Senate, on the question, 'Does the Bible Sanction Polygamy?' It was continued over three days."

By the time the building was dedicated in 1875, it was basically completed, including a gallery around three sides that almost doubled the seating capacity and added considerably to the acoustics. And so, on October 9, 1875, a balmy autumn day with 80° F. temperatures, the Saints crowded into the building—some 10,000 of them—and many other thousands jammed the doorways and milled around Temple Square as Elder John Taylor, President of the Council of the Twelve, offered the dedicatory prayer.

Elder Taylor's prayer was a masterpiece in composition, a comprehensive recital of the conditions and aspirations of the Saints at that time. In the prayer were dedicated not only the usual components of a great building, but also "the mortar which binds the foundation stones together," the "nails, bolts, and straps of iron, of copper, and the brass, the zinc, the

Baptismal font, located in southwest basement area of Tabernacle.



Wooden steps curve upward between ceiling dome, roof.



tin, and the solder wherewith the metal is soldered together," the plaster, even "all the lath and the nails and the sand and the lime," the locks and hinges on the doors and windows, "and all the ornamentation of this building, both within and without." The Lord was also asked to bless the parts of the organ, including the woods, metals, bone, ivory, leather, keys, stops, levers, valves, bellows, and "all other appurtenances and appliances, together with the gilding, the painting, the varnish, and the polish thereof."

But even more important, Elder Taylor asked the Lord to bless the Tabernacle "to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son forever."

The building has been remodeled and changed through the years as science and technology have opened new doors and avenues to improvement. The choir loft has been rebuilt half a dozen times; new electrical and heating systems have been installed; broadcast facilities have been added; the balcony stairs have been remodeled to allow for outside rather than inside access; and many other improvements have been made.

One of the unique features of the building, a feature that gives it such marvelous acoustical properties and also allows for uninterrupted sightlines from any seat is the immense dome. (One writer for a national magazine said the building "reminds you of a slow, primordial, many-legged turtle slumbering among the curved walks and tidy flower beds and trees that accent the Square's well-barbered grass.")

Between the ceiling and the roof of the building is a space of nine feet. A hike up the ladders and across the ceiling reveals the original latticed wooden arches, lashed together by rawhide and fleshed together by plaster mixed with animal hair to give strength and stability. Within this nine-foot space are giant cables for electrical lines and pipes for the sprinkler system. The roof itself was originally covered by 350,000 shingles, which were later replaced by a metal roof constructed of metal "shingles." The familiar aluminum roof of today was put in place in 1947.

Beneath the building is a huge basement area with a labyrinth of rooms for storage, offices, lockers, workshops, steam pipes, and electronic equipment, as well as tunnels burrowing beneath Temple Square to connect the Tabernacle with the new Visitors' Center, the Salt Lake Temple, and even the huge power plant a block west of the square.

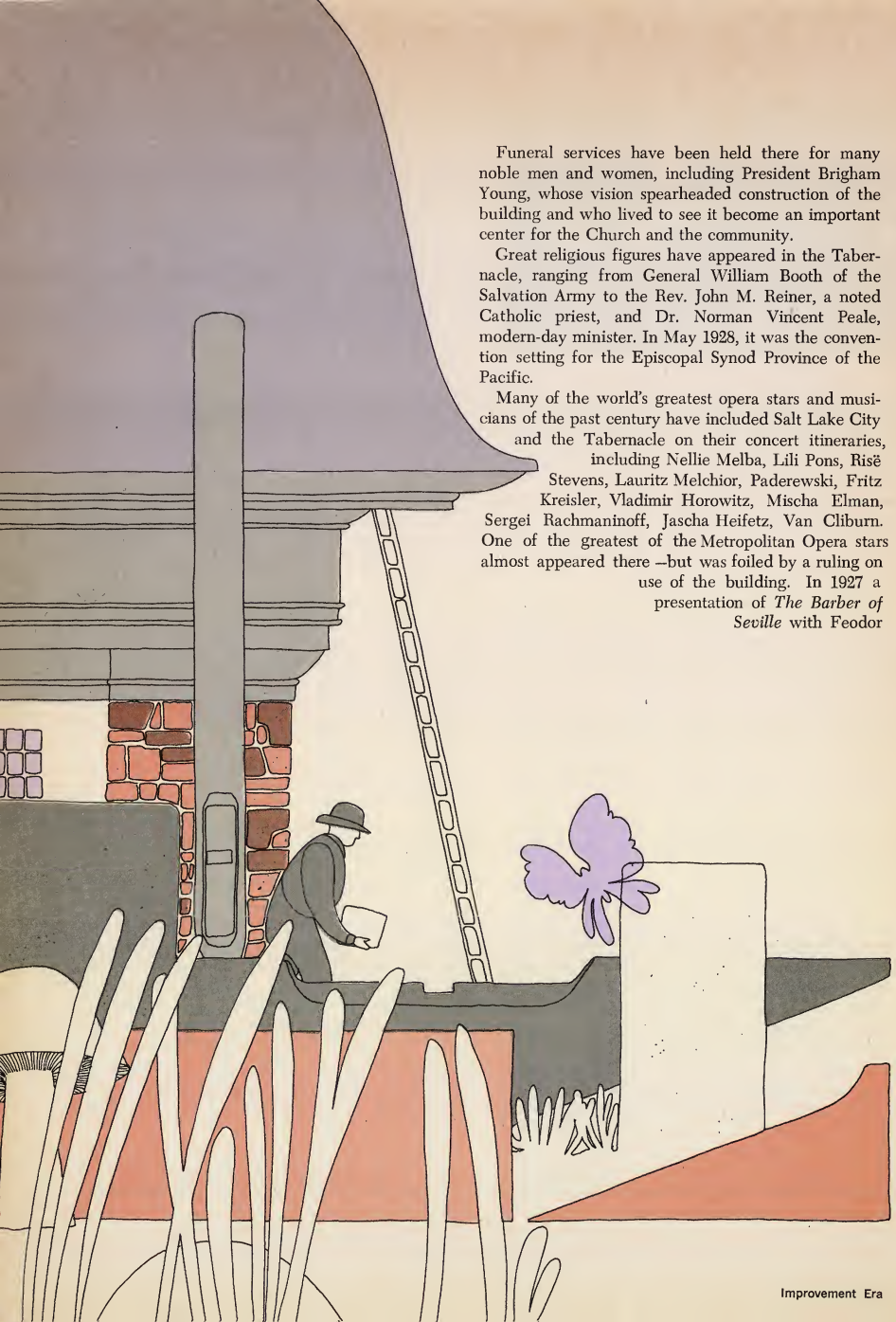
Radio Station KSL has had broadcast facilities in the Tabernacle for four decades. The control room on the south side was completed in 1938, and with the advent of television, vast amounts of electronic equipment are now jammed into one cramped area of the basement. Work will begin this summer on excavation of additional room beneath the building to properly house this equipment. The station has three full-time men working in the Tabernacle, and during conference sessions this staff is augmented by many additional technicians, cameramen, and directors.

From its planning-stage days to the present, the Tabernacle has had a great economic effect on Salt Lake City. Thousands of workers helped build it and have been employed during the various remodeling programs. Today six men are employed full-time to keep the building in top condition at all times, and three other men, organ technicians, are employed to work on the organ. During the summer, when tourists descend upon the building in great numbers, additional men must be employed. And, as one of the top tourist attractions in the city and the scene of numerous concerts and programs, the building has had tremendous impact on the economy of the entire community.

The building is in use daily, with groups of tourists pouring in and out of its doors every thirty minutes during the winter months and every twenty minutes in the summer. Each day except Sunday many thousands attend the noontime organ recitals. The Tabernacle Choir can be heard there in rehearsal Thursday evenings and in its weekly network broadcast Sunday mornings.

The Tabernacle has been the home of the Utah Symphony for about two decades, and during the 1966-67 season sixteen concerts were scheduled there—approximately one concert every ten days—in addition to regular rehearsals.

Adding to the crowds who visit the building each year are those who attend general conference sessions each April and October as well as the conferences of the Church auxiliaries.



Funeral services have been held there for many noble men and women, including President Brigham Young, whose vision spearheaded construction of the building and who lived to see it become an important center for the Church and the community.

Great religious figures have appeared in the Tabernacle, ranging from General William Booth of the Salvation Army to the Rev. John M. Reiner, a noted Catholic priest, and Dr. Norman Vincent Peale, modern-day minister. In May 1928, it was the convention setting for the Episcopal Synod Province of the Pacific.

Many of the world's greatest opera stars and musicians of the past century have included Salt Lake City and the Tabernacle on their concert itineraries, including Nellie Melba, Lili Pons, Risë Stevens, Lauritz Melchior, Paderewski, Fritz Kreisler, Vladimir Horowitz, Mischa Elman, Sergei Rachmaninoff, Jascha Heifetz, Van Cliburn. One of the greatest of the Metropolitan Opera stars almost appeared there –but was foiled by a ruling on use of the building. In 1927 a presentation of *The Barber of Seville* with Feodor

Chaliapin in the starring role had to be cancelled and tickets refunded because of a rule at that time that performances in costume were forbidden in the building.

In addition to the Utah Symphony, the Tabernacle has played host to most of the world's great orchestras, including the New York Philharmonic, the Philadelphia Orchestra, the Cleveland Symphony, and the Minneapolis Symphony.

In its early days, the Tabernacle was the scene of many lectures that today are more commonly held on local college campuses. Madame Mountford, a native of Jerusalem, attracted audiences for three successive nights in 1897 with her lectures on village life in Palestine, the bedouins of the desert, and the life of Jacob. The same year Senator Frank J. Church lectured on "The Manners and Customs of the Japanese and Chinese." But while most lectures and concert performers welcomed the opportunity to appear before the vast audiences that filled the auditorium, Madame Sarah Bernhardt, the famous French actress, could not be prevailed upon to enter any buildings owned by the Church during her Salt Lake City visit in 1906.

Most of the United States Presidents and presidential candidates have spoken from the Tabernacle's rostrum in this century. Presidents Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Warren G. Harding, Franklin D. Roosevelt, Harry S Truman, John F. Kennedy, and Lyndon B. Johnson spoke there, as did presidential candidates James G. Blaine, Dwight D. Eisenhower, Adlai Stevenson, Richard M. Nixon, and Barry Goldwater.

One of the busiest areas of the Tabernacle is the baptismal font, which was dedicated February 3, 1890, and is located in the southwest corner of the basement. Ten stakes perform their baptisms here, with two being assigned for each weekday, Monday through Friday. The air-conditioned font area has seating for 110 people. At each baptismal session, ten to twelve people are baptized, and during the past two years more than 5,000 baptisms have been performed there.

The building's acoustics are world famous, but because of deaf spots, particularly in the choir seats, they are anything but a dream for a choir singer—those sitting in the alto section can scarcely hear the basses. For the audience, however, the magnificent sounds of choirs singing in the Tabernacle are thrilling and spine tingling.

Many great choirs have sung there, in addition to the Tabernacle Choir. Church historical records tell of a performance June 17, 1887, of the cantata "Belchazzar" by Zion's Choral Union. The Great Eisteddfod, a Welsh competitive singing festival, was held there in 1895. The Salt Lake Oratorio Society presents Handel's *Messiah* each Christmas season and also appears in concert with the Utah Symphony.

During MIA June Conference choirs of more than 1,000 youth delight audiences, and general conference and auxiliary conference sessions have featured singing mothers choruses, Primary children choruses, groups from Brigham Young University, Ricks College, and the institutes of religion, and even a Samoan chorus from Oahu Stake in Hawaii.

The days of the Tabernacle have not been without excitement. During a Fourth of July celebration in 1887, fireworks ignited the roof, but, according to Church historical records, "the flames were promptly put out by the fire brigade before doing much damage." (Today the building is well protected by a sensitive sprinkler system, installed in the ceiling in recent years.)

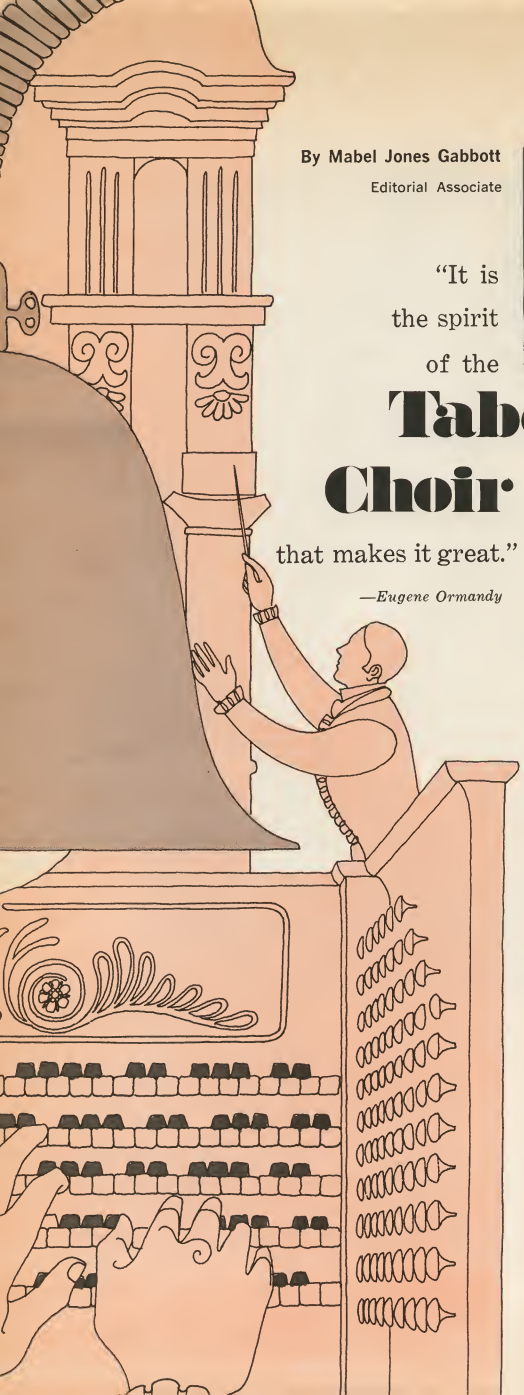
In 1933 water pipes froze and burst one bitterly cold night, causing extensive damage to some of the walls and carpets. Six inches of water accumulated in the basement under the organ, but the organ itself was not touched.

On a quiet January Sunday in 1938, four men were found spraying gasoline on the building. During the ensuing scuffle, one of them was severely burned. It turned out that the leader of the group had not been granted a request to speak in the Tabernacle on "personal talks with God."

On the lighter side, the auditorium used to be cooled by a water fountain in the middle of the main floor. One hot day a young boy from Hawaii, who was attending conference with his parents, dived impulsively into the fountain, much to the amusement (and probably the envy) of the congregation.

While the Tabernacle has indeed been a great civic and cultural center for the Saints and the community, however, it is first and foremost a house of worship. From its pulpit have spoken prophets of God, whose sermons have expounded the doctrines of the Church, called the world to repentance, and defined the way to life eternal.

The late President Stephen L Richards of the First Presidency summed up this function of the Tabernacle eloquently in an April conference address in 1952, when he told about "the noble servants of our Heavenly Father who have stood here and given inspired counsel to the people, and borne testimony with such power and conviction and spirit as to electrify every soul who heard. . . ." This is truly the greatest function and destiny of the Salt Lake Tabernacle. ○



By Mabel Jones Gabbott
Editorial Associate



"It is the spirit of the

Tabernacle Choir

that makes it great."

—Eugene Ormandy

● It is Thursday night on Temple Square. Inside the Tabernacle, choir members are greeting each other, checking their music, taking their places. Choir Conductor Richard P. Condie's directions are specific: ". . . even though you sing pianissimo, make it vital." It is rehearsal time. A prayer is offered, and Isaac Stewart, choir president, makes announcements about coming tours. As he concludes, he says, "Eugene Ormandy said to me, 'There are many choirs in the nation. What makes the Salt Lake Mormon Tabernacle Choir such a tremendous choir?' And I answered, 'It could be the singers; it could be the conductor; it could be the organ or the organists; or it could be the building. It is all this and more; it is the spirit of the Mormon Tabernacle Choir that makes it great.' "

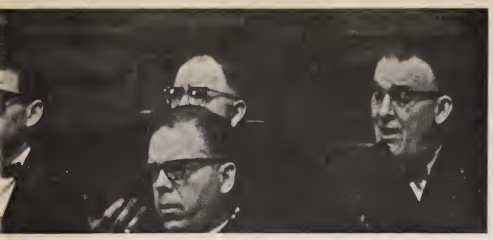
On August 27, 1847, just one month and three days after the arrival of the pioneers in Salt Lake Valley, a special conference was held in the old bowery. "President Brigham presided," says the *Journal History*, ". . . and the choir sang two hymns."

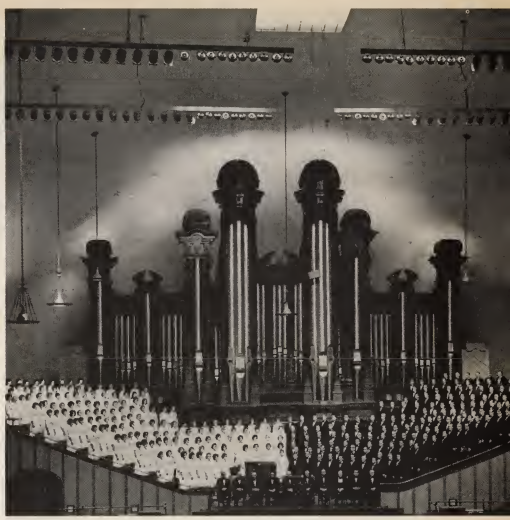
They had come with song! From England and Wales, from Nauvoo and Winter Quarters, the Mormon pioneers had come walking across dusty prairies, through swollen rivers, and over mountain passes, singing, "All is well." Now in the old bowery the choir expressed in song a people's gratitude for this "place" in the valley.

In 1849 John Parry was chosen to direct the central choir for meetings in the bowery and later in the old tabernacle. In 1854 Elder Parry was called on a mission to Great Britain, and Stephen Goddard became the second conductor of the Tabernacle Choir, followed by James Smithies, Charles J. Thomas, and Robert Sands.

Robert Sands, a talented musician who was born in Ireland, was called to lead the choir in 1865. The

"I have learned discipline in singing and conduct," one member said.





plans for the new Tabernacle were underway, and he called on architect Truman Angell to suggest a few changes in the west end to better accommodate the choir and its conductor. On October 6, 1867, at the semiannual conference of the Church in the new Tabernacle, Robert Sands led the Tabernacle Choir. From many volunteers, 150 men and women were chosen to sing for this great occasion.

Today, representing the two and one-half million members of The Church of Jesus Christ of Latter-day Saints, 375 choir members, blessed with the gift of music, send out to the world a unique and urgent message in song; and the greatness of the choir is measured by the greatness of each individual choir member.

Each member has been auditioned for voice pitch and tone quality and for the ability to blend with others in a choral group. Voluntarily and gladly they give of their time and talents. Members must arrange family affairs or business responsibilities in order to be available for all choir demands. Before the days of artificial lighting, choir practices were held in the afternoons and members had to get permission from their employers to attend. Now, on a Sunday morning, while the choir is warming up for the CBS broadcast, a mother at the telephone behind the choir seats may be heard to say, "Are you ready for Sunday School, son? Then hurry along."

The choir members come from all walks of life. Among them are doctors and stenographers, business executives and youthful students, farmers and librarians. Some loyal members have given as many as twenty to forty years' service. Others give brief service. One young lady from New Jersey arranged to join the choir as a visiting singer during her three months summer vacation. From Cleveland, Ohio, a young woman who had only six months to live expressed one request—that she might sing with the Mormon Tabernacle Choir in rehearsal. Arrangements were made, and with choked emotions and a grateful heart, she sang with the choir.

Like their pioneer ancestors, the present choir members represent many lands and many peoples. Having this heritage of a knowledge and appreciation of music from other lands gives strength to the choir. When the choir toured Europe in 1955, in each country visited, choir members whose forebears came from that nation were acknowledged and asked to stand. The members of the audience identified themselves and their land more personally with the choir, and in each land the choir received great ovation from the audience.

Years earlier this difference of nationalities provided an amusing development. Brigham Young asked the Tabernacle Choir to sing at the Salt Lake Theatre to bring a note of lightness to a heavily dramatic season. The choir arranged for a quartet, recently arrived from Wales, to sing with them in the wings as an echo. As the choir sang, "To the echo in the hollow hills," the echo replied, "To the hecho in the 'ollow 'ills."

When asked, "What have you learned as a member of the Tabernacle Choir?" one member of many years' experience answered, "I have learned discipline—self-discipline." Discipline in training and discipline in conduct—choir members understand that their character must be above reproach, their conduct exemplary always. In his late years, Brother Joseph A. Cornwall,

Members give of their time and talents gladly, voluntarily.



father of choir conductor J. Spencer Cornwall, said to the choir, "Better than all your singing is your beautiful, upright, righteous life."

The members of the Tabernacle Choir represent many facets of our complicated lives and many areas of our worldwide Church; but when the conductor lifts his baton, they become one voice, the voice of the Tabernacle Choir.

Each conductor of the Tabernacle Choir has made unusual and distinctive contributions to the choir's effectiveness. Like the pioneers themselves, the conductors came to Zion with song. George Careless, who succeeded Robert Sands in 1869, came to America on the boat *Hudson,* from his home in London, England. While unloading, the captain of the boat asked Elder Careless for one of his songs. "I am sorry," said Elder Careless, "but my music is all packed up." When the captain insisted that he must have one, Elder Careless sat on a barrel of bacon, took a rough piece of paper out of his pocket, and wrote a tune. Calling it "The Hudson," in honor of the ship, he gave it to the captain. We sing it today as one of our beloved hymns, "The Morning Breaks."

When Elder Careless arrived in Salt Lake City, Brigham Young said to him, "I have a mission for you. I want you to take the Tabernacle Choir and lay a foundation for good music." Professor Careless was a master in music, and under his gentle, quiet leadership, the choir was well trained and well disciplined.

One of the greatest services to the choir and to the Church was the careful and thorough way in which Ebenezer Beesley, conductor from 1880 to 1889, collected and compiled music for the choir and for general use in the Church.

As the Tabernacle Choir reflected the master musicianship, the training and discipline of Professors Careless and Beesley, so the members of the choir absorbed and responded to the great innate love of music of Evan Stephens. Converted to the gospel in Wales, Elder Stephens described his awakening to the call of music: "It was like suddenly finding oneself deeply in love. The world became a new creation, and rhythm began to manifest itself in everything."

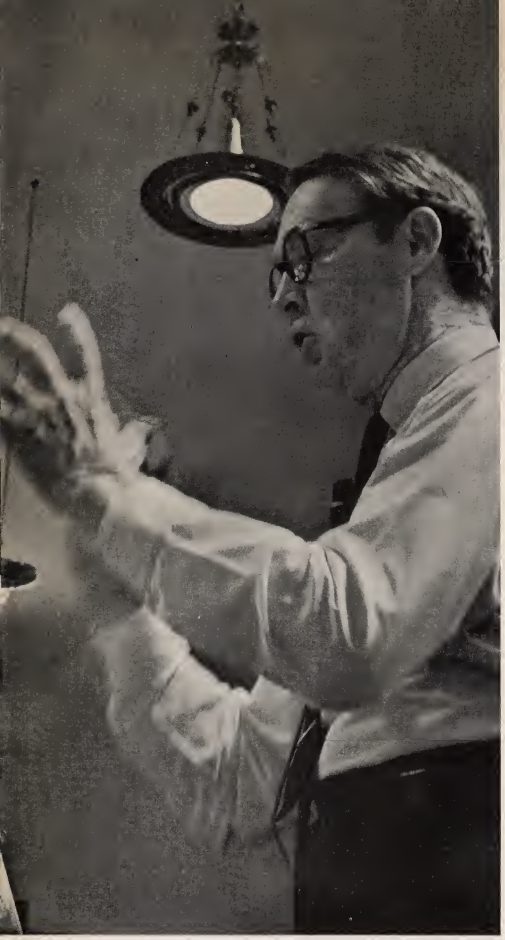
Evan Stephens was named conductor in 1890, and for 26 years the choir members and the Church felt his vitality and inexhaustible energy. The choir was increased to a membership of 300, and great recognition was gained through concerts and contests.

In Professor Anthony C. Lund, choir conductor from 1916 to 1935, were combined a thorough musical training and unusual ability as a teacher. Perhaps in this quality as teacher lay his greatest value to the members of the choir individually and as an organization. During his term of service, the music of the choir, through affiliation with radio broadcasting, reached farther than ever before.

In 1935 J. Spencer Cornwall was chosen as conductor of the Tabernacle Choir. Along with fine musicianship, Elder Cornwall possessed a deep spirituality and a keen sense of humor that bound the choir to him in loyalty and love. After the choir had made a particularly slow beginning at one rehearsal, Elder Cornwall said, with a smiling apology to the choir members, "That was my fault; I started without you."

As the Choir gained worldwide recognition, a two-way responsibility became evident: what the members brought to the choir, in beauty of voice and character, dependability and devotion, and what the choir brought to them, in experience, training, and travel. Because the members come as volunteers, offering their time and talents, they are more willing to give of themselves to make of the group a successful whole.

The performance of the choir is always the first concern of the conductor. Periodically we read, in the history of the choir, suggestions "in the kindest manner possible" that "out of tune" singers, monotones, or "members who are not up to the standard they should be" should withdraw from the choir. Frequently a reorganization would be effected, but the number of holdovers always outnumbered the new



Choir conductor Richard P. Condie.

Program is also recorded for delayed broadcasts.



"The most pretentious series of vocal programs ever undertaken on the air," said network official.



members, thus keeping a continuity of personnel, of repertoire, and of choir essence.

Richard P. Condie, conductor since 1957, says: "The choir is a unique organization that is different from most musical groups. The members have a common interest and purpose; this is their loyalty to the Church and their great desire to bring our message with music and the spoken word to people all over the world. It has been my purpose in working with the choir to have them perform with artistry, with verve, and with enthusiasm, in order to deliver a message and to lead them to fulfillment of their considerable and unique potentialities."

A great choir and a great conductor need great

Choir members come from all walks of life, represent many lands, peoples.





music. Added to the artistry with which the Tabernacle Choir presents the music of the masters is its distinctive interpretation of Mormon music. William Clayton's "Come, Come Ye Saints," which sustained the people across the plains, was sung to every group of Saints arriving in the valley and is very dear to members of the Church today. It is a hymn that is frequently requested by listeners all over the world. Eliza R. Snow's "O My Father" is also a favorite.

The choir has given to the world a century of singing—classical favorites, familiar songs, and beloved hymns. In 1875 George Careless directed the choir in its first performance of Handel's *Messiah,* featuring 200 performers and an orchestra. In 1958 the choir's recording of *Messiah* with the Philadelphia Orchestra, conducted by Eugene Ormandy, won a gold record.

The songs of the choir are as personal missionaries, taking the message of the Church to all peoples, opening the door to many seekers of truth, building in all lands a favorable image of the choir, of America, and of The Church of Jesus Christ of Latter-day Saints. After the European tour of 1955, the significance of the music of the choir was expressed when a gentleman in Wiesbaden, Germany, remarked that the best definition of Americanism he had ever heard was in the song "Come, Come Ye Saints," which says, "We'll find the place which God for us prepared, far away in the west, where none shall come to hurt or make afraid. . . ." Who can measure how much the choir tour had meant in public relations for America as well as for the Church?
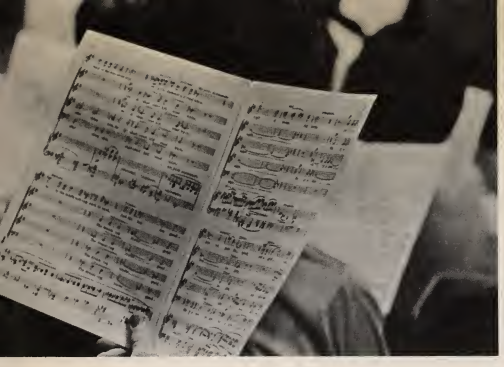
In 1867, when plans for the Tabernacle organ were underway, President Brigham Young said, "We can't preach the gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the gospel into the hearts of the people."

The year 1927 promised dramatic fulfillment of these words as the choir experimented with the medium of radio. The first regular network choir and organ program was broadcast on July 15, 1929. It was three o'clock on a Monday afternoon; many of the choir members had had to be released from their work to be in their places at the Tabernacle. Professor Anthony C. Lund, choir conductor, had been hesitant, fearful that the airwaves would not carry the balanced tones of the choir. An announcer in Newark, New Jersey, had announced the program as "the most pretentious series of vocal programs ever undertaken on the air." Today the weekly Tabernacle Choir broadcast is the oldest continuous coast-to-coast program in American radio.

In June 1930 Richard L. Evans became announcer for the choir broadcast. Two years later, when KSL and the Salt Lake Mormon Tabernacle Choir affiliated with CBS, Richard L. Evans, as announcer, writer, and producer, evolved the format of the present weekly program, "Music and the Spoken Word." Each Sunday Elder Evans comes to his radio audience with a fresh and often startling discussion of a vital topic pertinent to life and living. Through the many years of continuously presented sermonettes, there is a notable lack of repetition. One listener says of these exquisite brief sermons: "I'm positive that no one else alive can put so much thought and inspiration into as few words as you do." "The Spoken Word" is published each month in *The Improvement Era.* From these choice thoughts Brother Evans has had twelve books published, his latest being *Faith, Peace and Purpose,* which was made available to his readers in October 1966.

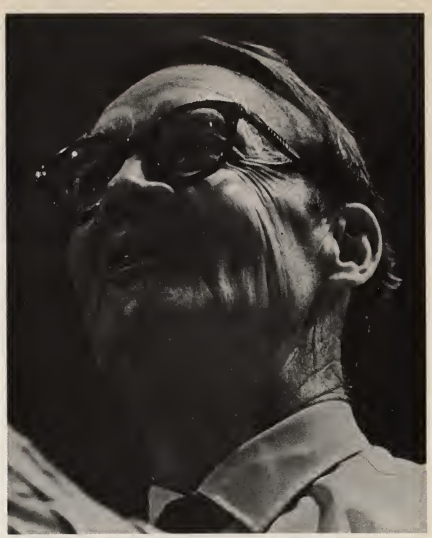
This radio affiliation opened new opportunities for the choir to give greater service to the Church. There followed such honors as the Peabody award-winning television program, *Let Freedom Ring;* "Wide, Wide World"; the first intercontinental telecast, via Telstar satellite, from Mount Rushmore National Memorial; and two Cinerama productions, as well as other films. The Tabernacle Choir was selected by the U. S. Information Service to be featured in a documentary film, *With Music Ring,* which won several international awards.

The choir's numerous albums have won a permanent



Some loyal members, such as Sister Jessie Evans Smith, have given as many as 40 years' service.

"Even though you sing pianissimo, make it vital."



Richard L. Evans evolved format for "Music and the Spoken Word."



place in many record libraries. One recording, "Battle Hymn of the Republic," became a best-selling hit, winning for the choir the coveted gold record and "Grammy" award. Among other widely acclaimed albums are *The Beloved Choruses, This Land Is Your Land, Bless This House, The Lord's Prayer, Songs of the North and South,* and five albums of Christmas music, including *The Joy of Christmas,* recorded in 1963 with the New York Philharmonic under the baton of Leonard Bernstein.

Since 1893, when the choir was invited to sing at the Columbian Exposition at Chicago, the concert triumphs of the Tabernacle Choir have covered most of the United States, Canada, Great Britain, and Europe. Traveling first by horse and buggy, then in special railroad cars, the choir now travels by air, in chartered jet planes. On March 24 of this year the choir flew to Phoenix, Arizona, where a ten-stake concert was held in the new Veteran's Memorial Coliseum, which has a seating capacity of 14,000. Later this summer the choir will go to Montreal, Canada, to participate in Expo 67, marking the 100th anniversary of the Dominion of Canada.

The greatest joy that comes to individual members of the choir is participating in general conferences of the Church in the great Tabernacle, knowing that miraculously through the air over worldwide WNYW their heartfelt message in song will reach a missionary brother in Argentina, a father and mother in Western Germany, or a sweetheart in South America.

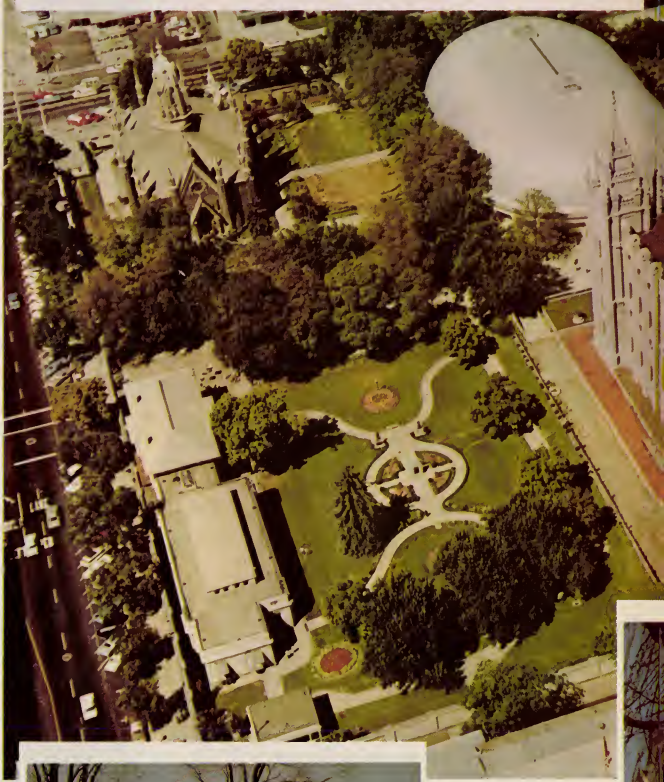
There are many choirs. What makes the Tabernacle Choir a great choir? Perhaps it is the setting—the world-renowned Tabernacle—and the famous organ on Temple Square; perhaps it is the conductors; perhaps it is the faithfulness, the devoted lives of the choir members; perhaps it is the new and stimulating message the hymns of Mormondom bring to the world. But more than all that is the spirit of the choir, disseminating the Lord's message of truth and beauty, compassion and love to all his people everywhere. ○

Temple Square Today



Tabernacle Choir, organ







Red sandstone piers buttress the Tabernacle







Tabernacle in summer dress



Aerial view of Temple Square



"Christus" statue in Visitors' Center



Assembly Hall



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The Era Asks

What Do





Joseph R. Smith, Marvin Curtis



Richard Warner, Russell Harris

Schedule for Temple Square

Tours—Summer schedule (June-September): Every 20-30 minutes 6 a.m. to 9 p.m. Winter schedule: Every half hour, 8 a.m. to 6 p.m. All tours, which begin near the south gate, are about an hour and fifteen minutes in length and include the film **Man's Search for Happiness** in the new Visitors' Center. The film is shown every half hour.
Tabernacle Organ recitals—Summer schedule: Noon and 7:30 p.m. six days a week and 4 p.m. Sunday. Winter schedule: At noon six days a week and 4 p.m. Sunday.
Visitors' Center—Summer: 7:00 a.m.-9:30 p.m. Winter: 8:30 a.m.-7:30 p.m. daily.

Tourists Want to Learn at Temple Square?

Millions of travelers from around the world have visited Temple Square and been impressed by what they have seen and heard. The following interview is with four guides, who have a combined total of 55 years of guide experience: Russell Harris, teachers quorum adviser, an attorney; Marvin Curtis, second counselor in the Monument Park Stake presidency, a businessman; Joseph R. Smith, first counselor in the Bountiful 13th Ward bishopric, mortgage and loan officer; Richard Warner, second counselor in the University Stake presidency, manager of an automobile agency.

Q—What most interests tourists about Temple Square?

Warner—The temple and the Tabernacle are the two buildings they have seen in pictures and that hold their fascination. Here on one city block we have two of the most widely recognizable buildings in the world. Our early architecture alone has been a great missionary aid for the gospel. In fact, the late great architect Frank Lloyd Wright said that the Tabernacle was a miracle of modern architecture.

Smith—The new Visitors' Center is a lasting memory for many visitors, because in it they see our replica of the Christus statue, view the paintings and murals of Christ's life, and see the film *Man's Search for Happiness.*

Harris—I'm always surprised at the number of people interested in the Tabernacle organ. Even people with musical background constantly ask if it is the biggest organ in the world and if it is the best.

Smith—It's amazing how many tourists listen either regularly or occasionally to the Tabernacle Choir and organ. Many who proudly identify themselves with their own faith listen regularly to the choir broadcast and feel that Elder Richard L. Evans is their "pastor of the air."

Curtis—I have a tour that ends at noon, at which time tour members must decide whether to see the film or attend the organ recital. The recital always draws the larger number.

Q—Do you find that many tourists have had previous contact with the Church or members of the Church?

Warner—More and more people who visit Temple Square have had contact with the Church and its members. Recently a woman said, "I have a neighbor back in Grand Island, Nebraska, who is a Mormon. I've hesitated to talk much about religion with her, but now I want to read about it, and I'm going to ask her some questions."

Smith—Most American tourists know that George Romney or Billy Casper or some other prominent person is a Mormon. They are conscious of famous figures and aware of what they read about Mormons in newspapers and magazines.

Warner—It is surprising how many tourists on Temple Square also visited the New York World's Fair and remember the Mormon Pavilion.

Smith—Although the number is not large, there is a constant percentage who have heard segments of general conferences. On a recent tour I found people from Wisconsin, New York, and the deep South who had heard conference broadcasts.

Q—What percentage of the tourists have had contact with our missionaries, and what are their attitudes about them?

Warner—Somewhere between 25 and 30 percent know about our missionaries being in their area, although perhaps only five percent have ever talked with them. But those who have met our missionaries nearly always comment on the high caliber of young men or women who represent the Church. They usually want to know what special training they have had to teach them to speak so well. →

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Q—What are the most common recurring questions of tourists?

Harris—All of the guides have commented within the past year or two about the significant increase in the number of people who really want to learn about the Church. They want to know about our doctrine and our position and beliefs on many subjects. I think it reflects the more mature, sophisticated age in which we live. Many tourists are fact or curiosity seekers, but a growing number are people with broad awareness of the world who ask thought-provoking questions with genuine interest.

Curtis—I notice a constant number of questions on the relationship of Jesus Christ and Christianity to the Church.

Smith—All of the guides are asked about temples, plural marriage, and the missionary program. Tourists want to know how missionaries sustain themselves, how long they preach, and what they do after their missions.

Curtis—Tourists ask about our belief in the eternal nature of the family. This usually brings up the subject of divorce, which many tourists have already experienced.

Smith—Concerning the eternal nature of the family, recently I met a couple who had just been sealed in the temple. She said that when she was 14 years old her parents





brought her to Temple Square, and the only thing she remembered was hearing about eternal marriage. When missionaries knocked on her door, she asked them in to discuss it with her. Both she and her husband soon joined the Church.

Harris—I find that many visitors are deeply fascinated by the organizational nature of a church that involves so many of its members. To help them better understand, I often appoint one person in each tour as a "bishop." As we go around the Square I let him and various people he has called to offices know of their duties pertaining to the welfare program or conducting an interview for a temple recommend. A minister or a prominent lay member of a church often will ask after the tour how we are able to have so many people working so energetically together over such a long period of their lives.

Curtis—Although questions reveal interest, often those people who are moved the most do not ask questions. Recently a tall fellow joined one of my tours and seemed to scowl all the way through it. At the end he waited until several others had talked to me, then followed me to my car. I could then see that he was emotionally moved, and we talked about the gospel.

Q—What stops on Temple Square does a tour include?

Harris—Today's tour is different than it has been previously because we want to get to the Visitors' Center early. We start at seagull monument, where we discuss the pioneers coming into the valley. Then we move near the temple and discuss eternal covenants. From there we go to the Tabernacle, where we play a tape-recorded number by the Choir. Our final stop is at the Visitors' Center, where our tour centers on the life of Christ and the restoration of the gospel through Joseph Smith. We end the tour with the film *Man's Search for Happiness*. Many people come away from the film with moist eyes.

Q—What are the tourists' most common misconceptions about the Church?

Harris—They have numerous misconceptions about the life of Joseph Smith, plural marriage, doctrinal teachings of the Church, even the name of the Church. But our biggest problem is not necessarily misconceptions about us—it is their own misconceptions about themselves. Often tourists will say that they believe exactly as we have outlined concerning baptism, the eternal nature of the family, the literality of the resurrection, or the nature of the Godhead. Our presentation sounds so logical and reasonable that they say to themselves, in effect, "That's what I believe, too"—even though their church usually does not teach it. This means, then, that most people do not know what their church teaches.

Curtis—Many people wonder why we do not use the cross in our buildings or as part of our architecture. We inform them that we focus our attention on the fact that Jesus lives and that we'll also live after death.

Q—What are the basic concepts that Temple Square guides want to communicate to tourists?

Warner—I want them to know that the Church is more than just a sect or a religion; it is also a way of life. Membership in the Church changes our entire outlook.

Harris—We want tourists to leave knowing that we believe in Jesus Christ and that he is the center of the Church. Beyond that I try to teach something about our eternal covenants, the Godhead truths, and that we are a family-centered people.

Curtis—I'm there to tell them that the gospel has been restored, that the earth needs it, and that they as individuals need it.

Q—In common with most mission-



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aries, you undoubtedly have many choice experiences. Do you have any you'd like to share with us?

Smith—With the current "God is dead" concept circling the world, it is an inspiration to see the number of heads that nod in agreement when we talk about prayer in relation to the seagull monument. In every tour there are always many who nod or whisper in agreement about the fact that God is alive and real, not dead. They are glad to find someone brave enough to say that God is alive.

Curtis—Recently I met again a couple who had been on a tour more than a year ago. At that time they had not intended to visit Salt Lake City, but they were impressed while traveling to stop and see Temple Square. They were good Christians and had been sending tithing to a radio pastor because they believed in the principle. I remember having a long conversation with them after the tour and saying, "The Lord brought you here because you are going to join the Church." Within the year they were baptized.

Harris—I have a letter from a woman who walked by Temple Square one summer evening and entered to see the outdoor movie shown there. Her family was to leave town the next morning but altered their schedule and returned for seven nights to see the film and enter into the discussions following it. They returned home to Michigan, found the missionaries, and soon joined the Church.

Warner—Recently a magazine editor told me a fascinating story about about an acquaintance she had met while in Texas training for the Peace Corps. This friend had met LDS missionaries in South America and was convinced they were teaching the truth, so she decided to join the Church even though her family opposed the idea. She wrote to her fiancé, who was in Spain at the time, explaining that although she loved him deeply, she felt she must join the Church. At the same time—almost the same day—her fiancé in Spain wrote her, saying that he hoped his fiancée would understand but he had met some Latter-day Saints, and he wanted to join the Church. The young editor who told me this story said that since this experience, she had strongly desired to visit Temple Square and find out about the Church for herself.

Harris—We've touched on something quite important. People from all over the world come to Temple Square—but for reasons that sometimes even they don't understand. They often feel that a spirit that they can't explain is directing them. Sometimes they take off their hats when they enter the grounds. All of the guides say that the one thing that impresses people about Temple Square is that while they are there, they are hearing the truth, many of them for the first time in their lives.

Smith—In this respect I would like to add that we guides appreciate members of the Church who attend our tours but who do not prod the guide by saying, "Tell them this," or "Tell them that." We encourage Church members to visit Temple Square and to enjoy the tour, but they shouldn't try to serve as guides themselves while on a guided tour. ○

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Paintings by Harry Anderson



ADAM

To Adam the Lord,
said: "Be fruitful,
and multiply, and replenish
the earth, and subdue it."

Genesis 1:28



NOAH

And God spake unto Noah,
and to his sons with him,
saying: "And I, behold, I
establish my covenant with
you, and with your seed
after you."

Genesis 9:8



ABRAHAM

And when Abram was
ninety years old and nine, the
Lord appeared to Abram,
and said unto him: "I am the
Almighty God; walk before
me, and be thou perfect. And
I will make my covenant
between me and thee, and will
multiply thee exceedingly."

Genesis 12:1, 2



MOSES

The Lord spake unto Moses
face to face, as a man speaketh
unto his friend: "I am the Lord
thy God...Thou shalt have no
other gods before me. Thou
shalt not make any graven
image, or any likeness of
anything..."

Exodus 2:2, 3, 4 and 33:11



PETER

To Peter came the word of the
Lord, saying: "Go ye therefore,
and teach all nations, baptizing
them in the name of the Father,
and of the Son, and of the
Holy Ghost: Teaching them to
observe all things whatsoever
I have commanded you."

Matthew 28:19, 20



JOSEPH SMITH

As God revealed his will to
ancient man, so he has raised
up a prophet in the latter
days, saying: "Wherefore, I the
Lord, called upon my servant
Joseph Smith, and spake unto
him from heaven, and gave him
commandments...and I have
sent forth the fullness of my
gospel by the hand of my
servant Joseph."

Doctrine & Covenants 1:17, 35:17

for new Visitors' Center on Temple Square.



Popular Tales

From whence came the idea behind the unique shape of the world-renowned Salt Lake Tabernacle? The full account seems to have been lost with the passing of the years. However, several plausible stories of how Brigham Young illustrated the building he had in mind have persisted. They concern the shell of a turtle, an umbrella, the roof of the mouth, an egg, the hull of a ship, and an orchestra stand. The egg and umbrella stories seem to be most widely circulated.



Brigham Young is said to have used the shell of an egg to show the shape of the proposed building. When told that it would collapse, he reportedly picked up the scooped-out shell and answered with a question: Why doesn't this collapse? Several persons testify that they have heard this story from Susa Young Gates, the pioneer leader's daughter.



Another: One day a friend asked "Brother Brigham" where the idea came from. "From the best sounding-board in the world, the roof of my mouth," was the reply. This story could have developed after the building gained fame for its acoustical properties. The teeth could be compared with the piers and the roof of the mouth with the arched roof. There is no contemporary evidence supporting the story of the "human mouth pattern."



Look at the Tabernacle. Now, shut one eye and imagine it inverted. Does it not seem to be the keelless hull of a giant ship? Many of the pioneers of that day were emigrants or had served missions in other lands, making them well acquainted with ships. And, with the "turtle" story, the keelless hull theory has been traced back to the times of the construction of the Tabernacle. However, there is nothing definitely confirmed.



On a cloudy day, so goes another story, President Young met Henry Grow, who was to build the Tabernacle, on the street. Raising his umbrella, the leader stated that that was the shape he desired. Another story, this told in Grow family circles, is that Brigham Young and Henry Grow visited the old suspension bridge across the Jordan River that Brother Grow had designed, and Brother Young asked about an adaptation of the lattice principle used there.



Credited again to the late Mrs. Gates, herself a Church stalwart and historian: The old Tabernacle, designed much like the band shells and orchestra stands in many parks, brought the reasoning that if such a segment reflected sound, why not extend that type of construction to an entire building?

Stewart L. Grow of Brigham Young University, chronicler of Tabernacle construction, concludes: "It is unfortunate that none of the records of the day comment on the source of the idea. Each . . . sounds possible, and each could have had an influence, but probably none of them represents the whole story." (*A Tabernacle in the Desert,* p. 95.)

Illustrated by Jon Anderson



about the shape of the Tabernacle roof

Photo by Eldon Linschoten



Fred MacMurray organizes a Boy Scout troop in small midwestern town in *Follow Me, Boys*, winner of Family Movie of Year award.

Family Movie of the Year

● Walt Disney's *Follow Me, Boys,* a picture that makes audiences laugh and cry at the same time, has been selected by *The Improvement Era,* the *Deseret News,* KSL-TV and radio, and Brigham Young University as the Family Movie of the Year.

The film's producers, Walt Disney Productions, received the giant trophy at all-day ceremonies March 30 at BYU. Representatives from the Disney studio as well as one of the performers in the movie attended the second annual Family Movie Award Day ceremonies.

An interesting sidelight of the film is that Vera Miles, who has the feminine lead opposite Fred MacMurray, is a member of The Church of Jesus Christ of Latter-day Saints. She and her husband, actor Keith Larsen, were married in the Salt Lake Temple several years ago.

In choosing *Follow Me, Boys* for the family movie honor, the judges considered the entertainment value of the film for all members of the family. There was no picture that completely dominated the family movie field this year, as did *The Sound of Music,* which won the first annual award in 1966. Rather, several productions appear to be equally meritorious. The Disney movie, however, has that extra something that appeals to children as well as adults.

Its theme—the story of the dedication of a man to youth, especially Boy Scouts—gives it extra quality for family appeal. The story finds an echo in many hearts. Men who have worked with Scouts for years find nostalgic moments that bring tears to their eyes as they watch the activities of Fred MacMurray. Women who have worked shoulder to shoulder with their husbands in scouting discover a little of themselves in the sacrificing Vera Miles.

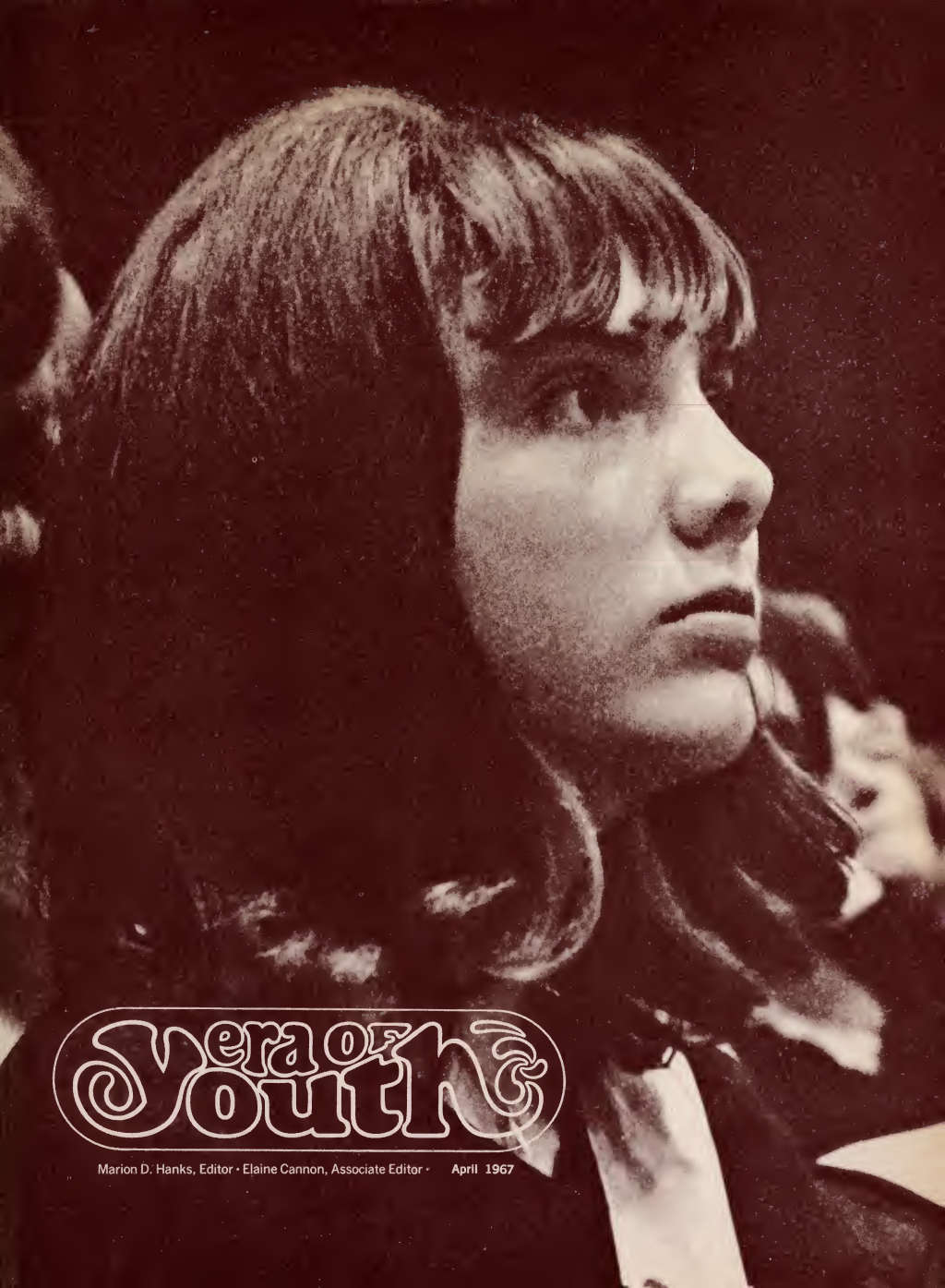
The story concerns a saxaphone player (MacMurray) who tires of one-night stands and decides to settle down in a small town. He picks a typical rural center, gets a job in the local store, meets a pretty girl, and involves himself in the town's activities. He proposes a Scout program, is chosen to set one up, and finds himself inept at many Scout projects, but he works well with the boys and continues in the job for a happy 20 years.

The idealistic windup, when the town's wealthy widow decides to donate valuable property to the Scouts and is opposed by a banker nephew, is schmaltzy but merry. The widow's role is developed beautifully by oldtimer Lillian Gish, whose flair for comedy is a marvel. Another oldtimer in the film is Charles Ruggles.

Prior to the ending, young Scouts get mixed up hilariously with a U. S. Army training group. While this particular sequence has been thoroughly cricticized as unlikely or corny, it delights young audiences, which is recommendation enough.

Follow Me, Boys has a rousing song with a cadence that sets the heart to swinging.

The picture was one of the final productions to which Walt Disney was able to give his personal touch before his death. It will stand as one of the countless film monuments to his understanding of what makes average human beings seek clean, heart-warming entertainment.



Era of Youth

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • April 1967



A good friend who is the president of a university supplied an idea that I would like to share. He was in an area with people who were not Christian and who were, by their religious commitments and persuasions, traditionally thought to be quite negativistic—or at least not optimistic. As he left a young friend at this university in a far-off place, my friend heard the younger man say to him, "Make it a good day!"

He turned back and said, "What did you say?"

The young man replied, "I said, 'Make it a good day!' "

"Make It a Good Day!"

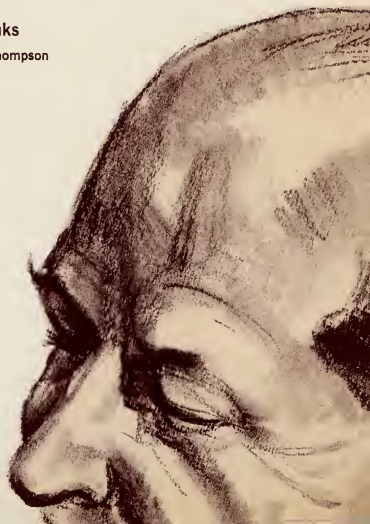
In many of our homes and among many of us there is the usual and appropriate expression as we depart from each other, "Have a good day!" His expression was a little different: "**Make** it a good day!"

For all of you, may I offer that earnest invitation: Make it a good day! Make it a good experience. Make it a happy, wholesome, memorable, life-long good experience. There are ways to do that—you can, you know, if you will. There is no guarantee that all will, but you can.

Samuel Johnson put a finger on the possibility

by Marion D. Hanks

Illustrated by Jerry Thompson



and path in two very significant statements. You have to read carefully, but I think you will get them. First, the last four lines added by Samuel Johnson to a poem by Oliver Goldsmith:

How small, in all that human hearts endure,
That part which laws or kings can cause or cure.
Still to ourselves, in every place consigned,
Our own felicity we make or find.

The other thought:

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless effort and multiply the griefs which he purposes to remove.

There is, Johnson believed (and I believe), in the grasp of each of us the power and probability of making it a good day, a good family, a good society, and a good world.
How do you go about that?
Somebody wrote that "no life can be truly great [and I think he did not mean famous or spectacular] until it is focused, dedicated and disciplined."

David Starr Jordan gave us this short and significant paragraph: "To choose among the different possible courses of action is the primary function of the intellect. To choose at all implies the choice of the best. In the long run only those who choose the best survive. The best each one must find out for himself. To choose the best is the art of existence—of all the fine arts, this is the finest and noblest. By the best, we mean that which makes for abundance of life for ourselves and for others."



Now, whether or not it is a good day—whether you make it a good day, a good experience, a good life—will depend upon what you choose to believe in, to serve, and to be.

Five Things To Accomplish

First, learn how to use your head. Learn to work at learning and love it. Information grows irrelevant; the capacity to learn gains in importance.

Second, develop the capacity to appreciate life on a broad basis, with social and cultural skills learned and practiced under favorable conditions.

Third, acquire that sense of wholeness that accompanies honest self-respect—the self-esteem that comes with wise choices acted upon or, when they are poor, repented of.

Fourth, have a genuine concern for others—an identification with others. Learn how to love and express love wisely and well, and learn to "bridle all your passions that ye may be filled with love." (Al. 38:12.)

Fifth, learn to trust God and to serve him, to rest in him, to walk humbly before him, and to be confident in his presence.

Do you remember what Paul wrote to the Philippians (to paraphrase): "Brethren, I do not claim to have attained or apprehended. I am not perfect, and I certainly do not understand everything." But he understood something. What was it?

". . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
"I press toward the mark for the prize of the high calling of God in Christ Jesus."
(Phil. 3:13-14.)

He did not know everything, and he had not achieved everything, but he had wisdom enough to leave the past behind when it was not contributing to his strength, and to move forward with what he now had.
Somebody wrote recently: "History is what men make it." You can make it a good day—a good experience, a good family, a good life—if you want to badly enough. ○

GIRLS HERE ARE SOME WINNING WAYS FOR THE WOMANLY



By Elaine Cannon

A man once said to a woman, "If you can't be interesting, at least be pleasant." But must boys make that choice with a Latter-day Saint girl? Why not be both? Be pleasant and beautiful, too! And be the most gracious individual on any scene.

A Touch of You

Make yourself memorable. Develop a trademark . . . some understated piece of jewelry . . . a special fragrance . . . something singularly yours. (When you **aren't** wearing that special touch, people will notice!)

Some don'ts:
**Don't forget, your light touch on his sleeve beats the heavy pat on the back, the poke in the ribs every time.*
**Don't overdo the atomizer. A girl's fragrance should be fragrant and gently so.*
Don't copy the crowd, mingle with the multitudes, ape the current movie queen. Be the best of what* **you *are.*
**Don't underestimate the power of prayer.*



Girl's Choice

Competition is keen both in quantity and quality these days. For every available, eligible, worthy-of-you kind of boy, there are three times as many girls. A boy has to work hard for his money and has a host of demands for each dollar. Entertaining YOU may not be tops on his list of expenditures this week. Be full of ideas for fun and free ways to spend your togetherness—the zoo, the campus lecture, the walk around the town's best "square," visiting a favorite older person.

Some don'ts:
**Don't fail to attend every girl's choice function.*
**Don't be oblivious to his mood.*
**Don't be apologetic. Don't sell yourself short. You're a daughter of God, a choice spirit. Aren't you glad you are you?*









Boys Choose

Boys have a way of choosing the vibrant girl, the "sparkler." You ask them what they like about girls and they dreamily mumble words like *responsive . . . caring . . . wholesome . . . gentle . . . fun . . . friendly . . . aware . . . clean, clean . . . conservative clothes . . . feminine . . . dependent.* Interpreted, this may mean they want a girl alive to life, in tune with the moment, a participant and not a spectator.

Some Don'ts:
**Don't just sit there. DO something. If there is something to smile about, DO it. If there isn't, DON'T. Caution: there is NEVER a time when life is dull, happeningless, so even your quiet moments should be part of the picture.*
**Don't underestimate your glory as a girl. You're SUPPOSED to be lovely, laughing, sympathetic, and helpful, too.*
**Don't forget that boys are people, too. Treat them that way. They like it.*
**Don't huddle together in a frightened flock. What boy wants to brave THAT arrangement just to ask one girl for a dance?*



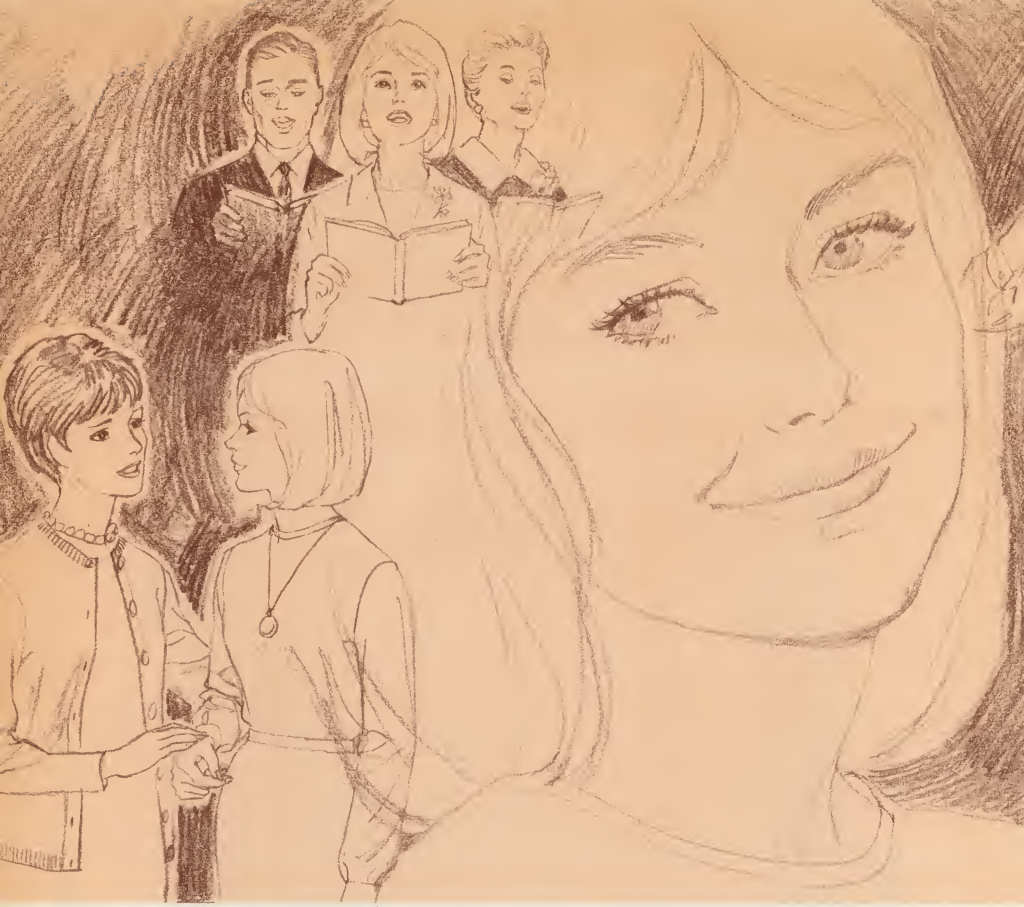




Ladylike

Being ladylike is just that . . . acting like a lady. It has a lot to do with good posture, small steps, clean hands, and a pure heart. It means dainty bites, swallowing before talking, patting the mouth with napkin's corner, not interrupting or answering a question directed to somebody else. It means refinement, restraint, selflessness.

**Don't dress like it's a costume party all year long.*
**Don't demand your own way through sulks, scoldings, bossiness, nagging.*
**Don't beat a boy at his own game. If you want to be treated like a girl, try making him feel more like a boy. Any boy (old or young) is flattered he's being helpful.*



Illustrated by Jeanne Lindorff

(Written by Anne when she was sixteen, not yet acquainted with the Church.)

My Search

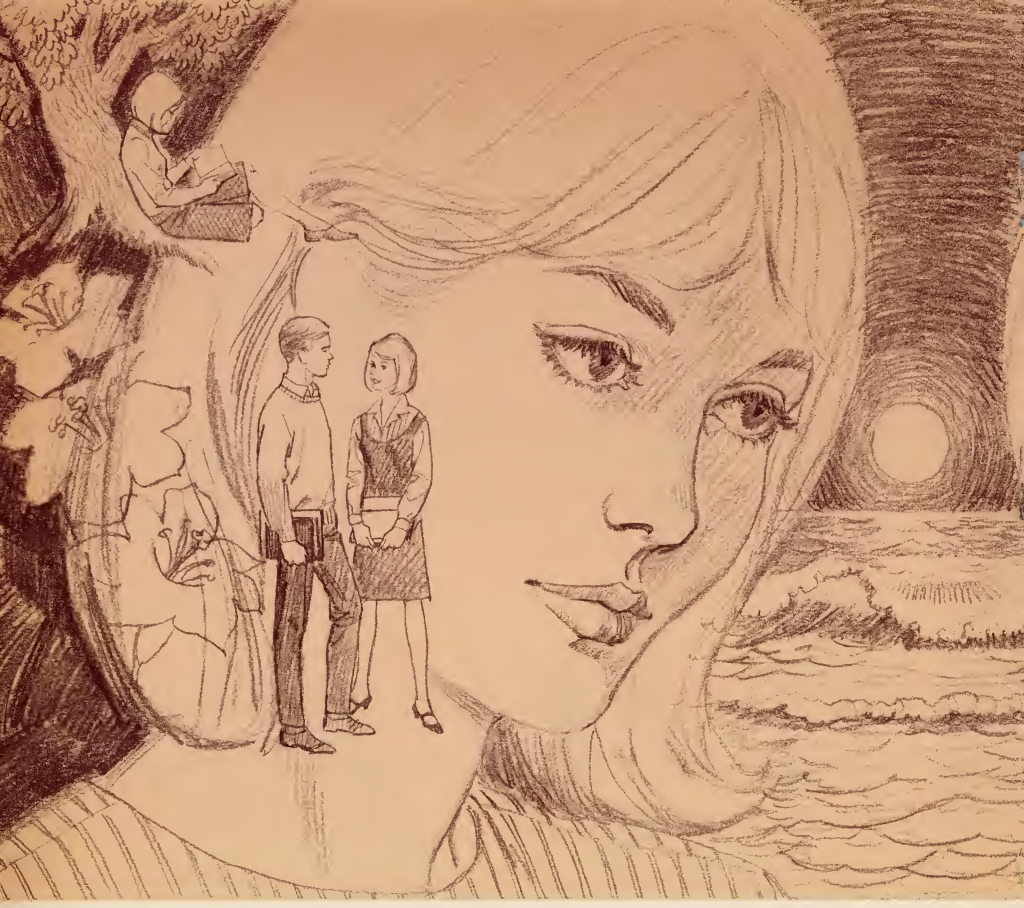
By Anne Kirby

At sixteen I am trying to find the significance of each human being in the world, how each person fits into the master design, and what my place will be in the plan. I am discovering people. Each person has his unique philosophy of life. Those of us who are still searching for a philosophy wonder about the existence of God, about life and what we are to do with it, about possible life after death, and about that mysterious force called love. In my search, when I come against conflicting ideas, I seek the stability and calm of music, nature, and literature. These sources of peace and beauty provide a reference point from which I may expand my ideas. A visit to the ocean strengthens me; no matter how my problems turn out, the tide will roll in and out, unaffected by the trivial problems of humans like me. Other people, secure in the philosophy they have adopted long ago, forget these times of indecision. At my age we accept or reject many challenges and make choices that affect us all our lives. Even if I do not obtain my high goals, I shall better myself in the search. I will encounter many obstacles, but I will become stronger by attempting to overcome them. I have begun a search for a philosophy of life that will carry me as close as possible to my ultimate goals of truth and wisdom.

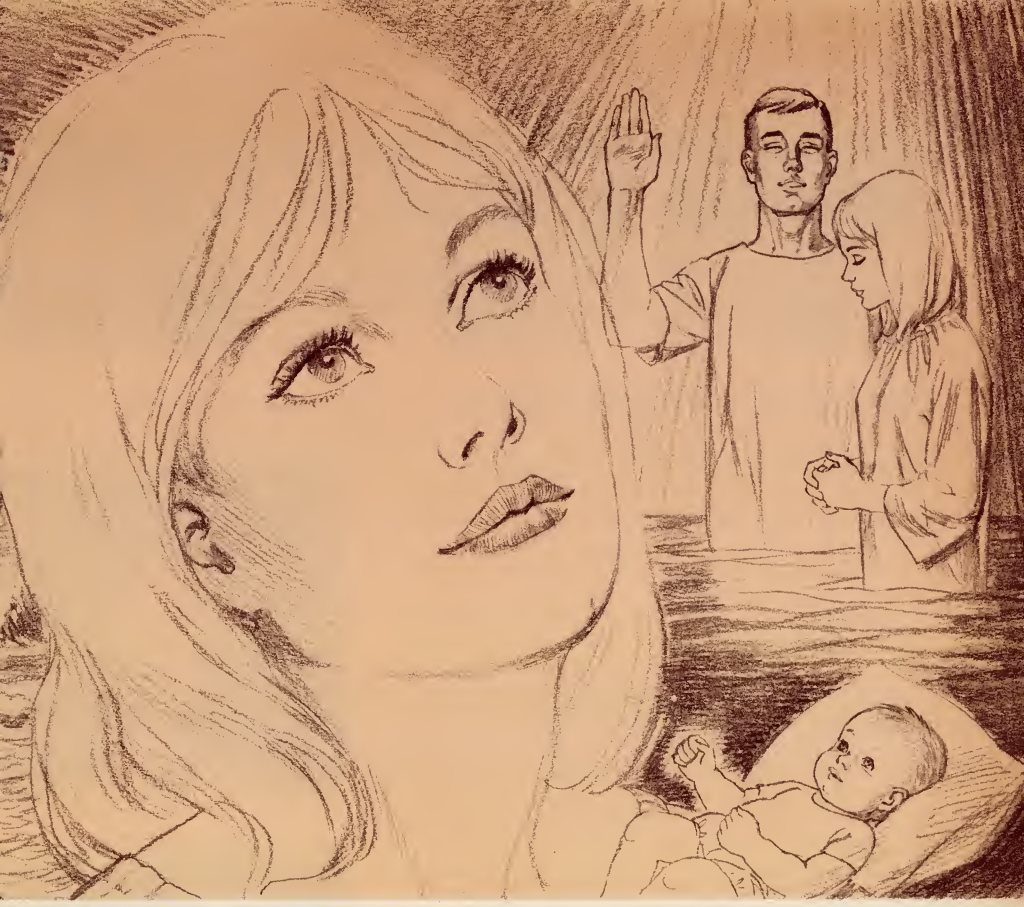


(Written by Anne about 3 years later, now a convert)

I am a child of God.
I come from the spirit world,
And one day I will again be with God
If I live the way he wants me to.
These are simple and beautiful ideas;
I have not known them long,
And yet they are now a part of me.
I welcomed them when I understood
Those things you taught me,
Because they were true, and you knew they were,
And your conviction was unwavering because you knew;
And I believed you were right.
What comfort to pray to my Father in heaven,
To feel his influence in my life
And know that he answers prayers.
Because I truly repented of my sins
When I was baptized, I knew I was as pure
As I was on the day I was born.



Since I have received the gift of the Holy Ghost
I know the presence of the Comforter,
And my mind understands and accepts
Things of the gospel more readily.
Now I feel like a new person.
One of my friends said to me,
"I would like to look into your Church.
I would like to have something to believe in."
I thought these very words
Only six months ago, yet I could not
Realize what I was missing.
I had no idea how it would feel
To love God so much
That love of him would make tears of happiness come to my eyes.
I did not know how beautiful the Sabbath could be,
How rewarding it is to spend the day thinking and learning
About my Father in heaven and his divine Church!
The deep happiness and feeling of purity



That come after receiving the sacrament
Are just as I had felt after baptism.
I was walking in the fog,
And now I am in the sun.
The world is more beautiful
Because now I know where it came from,
And I think of how wonderful
The Creator of these things must be.
I love people more now,
Because I know we all have the same
Father in heaven
And that he wants his children to obey him,
That they may join him in his kingdom.
He wants us to keep his commandments
And receive the ordinances of his true Church,
That we may some day be with him
With our families. And we will progress eternally
In his divine presence.





Diary of a Junior Miss

by Terri Ann Thornock, Twin Falls, Idaho

January 7 began one of the most exciting weeks I've ever had in my life. This was when I went to Moscow, Idaho, to compete for the Idaho Junior Miss title. While I was there I met 23 of the finest girls I have ever known, girls I am sure will be my friends forever. I feel that if I hadn't won the title of Idaho's Junior Miss I still would have won something valuable because I was able to share some of myself with these other girls. I learned from being in this competition that if you have service in mind instead of just doing for yourself and reaping all the benefits, you gain true satisfaction.

The things I was able to learn from being around different people and learning of their personalities are great. We began every morning with rehearsals. In the afternoon we went to service club luncheons, on tours of the University of Idaho campus, and to radio and television interviews. And after dinner there were more rehearsals.

I have often heard the statement: "I don't know what I would do without the gospel." Now I say exactly the same thing.

I am grateful for prayer. It is wonderful to be able to talk with Heavenly Father, knowing he is concerned and will help if we will only listen to him.

I am thankful for the Word of Wisdom and the standards it establishes. They are the standards on which I would like my life to be based.

The Church auxiliaries provide valuable experiences and opportunities for us to grow and develop our talents and our personalities.

I am so grateful for the gospel! I know that it is true, and I prayerfully hope that I may be able to become a strong members of the Church, that I may be able to share the gospel with others through my example and teaching. I am thankful for my parents and for the love and the training they have given us, and for our closeness as a family.









One in Eight Hundred

by Terence L. Day

"I Want to Be Free" was the theme of the YMCA-sponsored World Youth Conference attended by seventeen-year-old Marilyn Pratt of the Kennewick (Washington) Ward. She was the only Latter-day Saint among 800 delegates to attend this conference, held in Stavanger, Norway, last summer. Marilyn, a daughter of Mr. and Mrs. William Pratt, was one of ten representatives from the Pacific Northwest District of the YMCA and one of 220 from the United States.

Delegates weren't told why they were selected—although all had to be outstanding in leadership. But Marilyn believes she was chosen because, when asked what she could contribute to the conference, she said she had a strong faith and could testify that there is a God who hears and answers prayers and that high moral standards are essential for today's teenagers.

Among examples of Marilyn's leadership ability are two years as a cheerleader, president of her seminary, president of Tau Zeta, and student senator at the Washington State Youth and Government Conference.

Marilyn met other U.S. delegates in New York City for an orientation session at which they were told what was expected of them. Then the group flew to Stavanger, where they attended another orientation meeting. Then they began their daily routine, arising at 6 a.m. for breakfast; worship at 7 a.m.; Bible class at 9 a.m.; group discussion at 11 a.m.; luncheon at 12:30 p.m.; organized sports throughout the afternoon; and evening meetings at which speakers from all over the world addressed the delegates. Worship began with prayer, followed by scripture readings in English, French, German, Norwegian, and Spanish. At one point all of the delegates recited the Lord's Prayer in their native tongues—simultaneously!

"Somebody over here would be saying it in French and somebody over there in German, and at first I'd get so confused I couldn't remember how it went," Marilyn said. "But by the time the conference was over I could tune out all the other languages and recite the Lord's Prayer in my own tongue."

Hymns were sung alternately in different languages throughout the conference. Marilyn explained that the opening song would be in one language, the next in another, and so on.

For Bible class and group discussion the delegates were divided into groups of 20 persons, each having its own interpreter. But many times the interpreter wasn't needed, because all delegates had studied English as a second language in school.

On the first day the delegates discussed what it means to belong to a family and the responsibilities and commitments that family membership entails. "It was interesting for me to see the differences in family circles around the world," Marilyn said. "It seems to me that the teenagers of northern Europe are closer to their families than the delegates from the United States, because we have so many outside interests to

draw us away from our families.
During most of the conference we talked about what our religion meant to us," she continued. "We found that people all over the world realize it is necessary to serve their fellowman to gain real happiness." This view was shared by Buddhists, Muslims, Hindus, Jews, and Christians alike. Marilyn said she had never before considered other world religions. "I had considered Christianity the only religion."
But even non-Christians professed a belief in a Supreme Being. "We found that although we all worshipped a different kind of God, we all believed in a God and knew it was necessary to worship a Supreme Being," Marilyn said.
The latter-day revealed concept of God as a personal being, which Marilyn discussed, was new to those at the conference, including Christians. But after the discussion period many delegates told her that they were interested in her view of a personal God, that they had never thought of him in those terms.
Marilyn's seminary training—her mother is a seminary teacher—enabled her to quote chapter and verse from the scriptures to substantiate her concept of God and other points, she said.
Marilyn says, "The most important part of the conference for me was the great love I gained for these people from different countries. I found that I am a citizen not only of my community and of my country, but also of a world community." ○



The Way of a Miracle

by Janet R. Balmforth

• Fifteen-year old John slammed his Bible shut. "I don't believe in this miracle stuff," he said.

"I don't either," said his friend, David.

"If we could just see a miracle," sighed Ann," it would be easier to believe."

The class scholar said, "All miracles can be explained by natural laws."

"That's impossible," said another student. "Natural laws take too long, and some of these biblical miracles happened in an instant."

Others in the class quickly added, "If the Lord wanted to do a miracle, he could do it in an instant."

"He wouldn't need any natural laws."

"But the Lord always works by natural laws."

"I don't believe it; then it wouldn't be a miracle."

"Why not?"

Such were the comments of a group of seminary students one morning as they discussed the miracles of the gospel. Brother Alan, their teacher, listened with interest to their remarks for a few moments, then said, "Now just a minute; what makes you think natural laws take a long time?"

"Well," said John, "everybody knows that. Look how long it takes grain to mature—"

"Yes, and a chicken to hatch—"

"And a broken leg to mend!"

"Maybe if we understood the principles behind this growing and hatching and mending, we could speed up the process," said Brother Alan.

"But how?" asked David. "That'd be neat if we could do that."

Brother Alan came from behind his desk and stood in front of the class.



"Let's use an example," he said. "Suppose we could bring to this room the most primitive man found on earth today—say an aborigine from the Australian deserts. Do you agree that everything this primitive man might see here would be mystifying and miraculous?"

"Yes."

"Now, let's take something we accept as ordinary and try to explain it to him." Brother Alan looked around the room. "How about that electric light up there and this switch over here?" He walked over to the wall and flipped the switch off and on. The light dissolved, then brightened again.

"Do you consider this a miracle?" asked Brother Alan.

"No."

"Would our primitive man?"

"Yes."

"Could be," said Brother Alan, "but only because he didn't understand. You know the principles behind it. So with just one flip it's on, and another flip and it's off. Now John, how would you explain to our primitive man the miracle of this switch and that light?"

John thoughtfully rubbed a hand through his red hair. "Well, I'd say that this switch here is connected to a circuit, which has a breaker and some wires and—"

"Wait a minute, John," interrupted Brother Alan. "Remember, our man has no idea of what wires and switches and circuits are. He's never seen them or what they do. We must start at the very beginning."

"Would the primitive man know about telephone poles?" asked Ann.

"Or dams or power plants?" asked another girl.

"He wouldn't know anything about any of them," said David. "He'd have to start way back at the beginning with Franklin and his key and kite."

"Brother Alan," said John, "I think I see what you're getting at, but it's hard to explain. We all accept the fact that we have light or darkness in an instant with the flip of a switch, and yet the ideas that have made this possible took many years of learning. But to our primitive man this is a miracle, because he doesn't understand what is behind it."

"Also," said the class scholar, "don't forget—we've grown up with electricity and light, and we never give them a thought unless they don't work."

"Very good," said Brother Alan. "Does this mean a miracle loses its wonder as it becomes commonplace?"

"Certainly," said David. "Even our aborigine after awhile would accept that light up there as ordinary and then—whoops—no miracle!"

Ann raised her hand, "Brother Alan, you mean that we are just like primitive man in our understanding of the gospel?"

Brother Alan nodded his head. "Yes, but there's more to it than that."

Thoughtfully John stared up at the light. "There's absolutely nothing in our experience that we can use to understand Christ's miracles, just as the primitive man has nothing in his experience to explain lights and switches."

"Good, John," said Brother Alan; "and someday, what?"

"Well, it'll be a long someday, but when we have finally grasped the principles by which the Lord works," said John, "we'll see how they can be as instantaneous as the flip of that switch." ○

When a Hero

By Millie Foster Cheesman

Millie Foster Cheesman didn't stand a chance of ignoring football: she's the mother of five active sons (ages 21 to 11) and a daughter. Between writing pageants, skits, poems, and playing quarterback-end on the family football team, she teaches the spiritual living class in Relief Society in Orem (Utah) 16th Ward.

● In ancient folklore, when knighthood was in flower and a hero met a queen, she was swept off her feet, into his arms, and carried away on a white charger. Today the story is slightly different. When the hero, Virgil Carter, star quarterback of the Brigham Young University football team, met Homecoming Queen Judy Green, it was she who ran onto the football field and unknowingly swept him off his feet.

Since that happened they have been married in the Los Angeles Temple, and on the gridiron Virgil has won nationwide acclaim stemming from his athletic and scholarly pursuits.

Virgil was born in Richfield, Utah, the second son of Harold and Evelyn Carter. Since his father was in the United States Air Force, the family traveled extensively. Consequently, by the time Virgil was in the ninth grade he had attended nine different schools. He has three brothers—Mike, Hal, and Bill—and two sisters, Susan and Marilyn. Virgil says that moving around forced him to develop his personality and become more independent.

"My interest in sports began in the third grade," he said. "I was a bat boy for the Provo Timps baseball team while in elementary school, and many nights my folks would have to drag me away from the diamond at eleven o'clock at night."

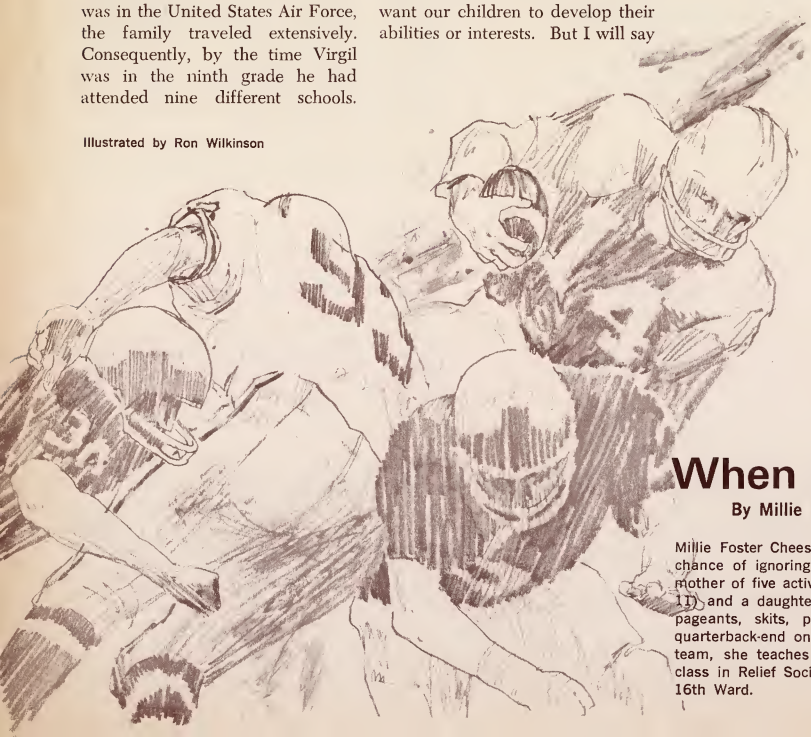
Concerning people who insist their children participate in activities of the parents' choosing, he commented, "Whether our children want to be in sports, in a marching band, or on a debate team, Judy and I will support them. Each child is different, and we want our children to develop their abilities or interests. But I will say that a football or basketball will be the first present they'll get from me!"

When Virgil was in the sixth grade at Timpanogos Elementary School in Provo, Utah, he coached and played with a city basketball team that took the tournament championship, even though all the other teams were coached by adults.

"As a kid," he commented, "baseball was my favorite sport, and I idolized Mickey Mantle because he overcame so many handicaps and then became a super-star."

Virgil is an exception to the saying that sports and brains don't mix. He presently has a 3.8 grade point average on a 4-point basis. "I wasn't always a good student,"

Illustrated by Ron Wilkinson



he declared. "I did poorly in junior high school, but when we moved to Sacramento where I attended Folsom High School, my grades improved. I had few friends at first, so there was nothing for me to do after school but study. When the first test results came along, the kids said, 'He sure is a smart fellow.' After that I really had to keep my grades up.



"Football has brought me good times, happiness, some recognition, and some heartache," he reflected. "It has put me in the limelight, and I've found that most people are very nice. On the other hand, Judy and I find that some people are afraid to come up and talk to either of us. They forget that we are also a little shy, just as they are."

As he spoke of the recognition that has been directed toward his success on the football field, he said, "Teamwork is largely responsible for the victories. Those who don't get the publicity are often those who do most of the work. I really have great admiration for the people who are not in the limelight."

What has given him the greatest thrill in the past four years of college football? "Being selected as a member of the 1966 All-American academic football team would have to rank first," he said, "since I consider this a personal achievement. Then would come what I consider a result of team effort—recognition as the nation's top quarterback of the week by Associated Press and United Press International."

Virgil feels that the Church has helped him in many areas. It has provided him with a good basic philosophy, and through his Church activities he has learned to meet the public. He also believes that keeping the Word of Wisdom makes good sense. "Whether a person is an athlete or not, he should have great concern for his body. To me, the Word of Wisdom is commonsense. It's not a list of don'ts, but rather what I *want* to do to protect myself and keep physically fit. Judy and I both grew up in areas where there were few Mormons, and our friends often asked why we didn't drink or smoke. We were both proud to tell others of our convictions and beliefs."

After graduation Virgil says he would like "to do graduate work in business administration and then eventually have a business of my own that Judy and I can watch develop and in which we can express ourselves."

Have the rigorous disciplines of football training caused him to feel that he has missed anything in college life?

"If people only knew the time we have to devote to football," he answered, "they would realize that it isn't all glory without a great deal of sacrifice. Take, for example, homecoming celebrations. The year Judy was queen and the year following, we couldn't go to the parade or the dance because we were preparing for the game. We don't often get to go to concerts,

Meets a Queen

. . . it's the queen who is usually swept off her feet—but not this time!

shows, dances, or debates, and we're usually too tired to go to the victory dances. We're also expected to maintain good grades," he continued. "The tale about instructors being easy on football players is just not true."

"Virgil was away from dawn till dusk during football season," Judy added. "One of the reasons I think he gets so much accomplished is because he rarely wastes time. For example, when we were dating and he had to wait for me, he always brought something to study with him."

The environment in which Judy grew up was quite different from Virgil's. While Virgil moved a great deal, Judy grew up in one town. One of four daughters of Mr. and Mrs. George Green, she was born in Salt Lake City. The family moved to Glendale, California, when she was a baby, and she spent the remainder of her growing-up years there. Her memories of family life and childhood are happy ones.

"We were a very close family, and there was lots of love. Many times when I was in high school," she recalls, "I preferred to go with my family rather than with friends. I think my dad knew more about me than anyone else. During the summers he would call up and ask for a 'date' with one of his daughters. The first time he did this with me, I was afraid I had done something wrong and was going to be chastized. Instead, he told me how well he thought my life was progressing. He also talked to me about morality and the importance of being morally clean."

When Judy's parents arranged for her to study dancing as a child, little did they realize she would enjoy it so much that she would consider making it her profession. "In fact," she said, "I was seriously intending to make it my major in college. But then an automobile accident the summer between my freshman and sophomore years changed these plans."

This accident was a turning point in her life. "A car that was making a left-hand turn at an intersection couldn't complete the turn and smashed head-on into the car in which I was riding. I was pushed against the floor-box gearshift, which had its knob missing, and the whole calf of my leg was torn off except for the bone. My arm was also shattered, my vertebrae cracked, and some ribs broken. The doctors said I probably wouldn't walk again, but if I did, I would be crippled.

"Up to this point," she continued, "I had enjoyed many material advantages, had held lots of offices in school, and had had a good life. Then, suddenly I was flat on my back with the possibility of never walking again. I didn't believe I wouldn't walk, but I began to look at things in a different perspective.

Many records—from attendance marks to points after touchdown—went by the boards as Brigham Young University's 1966 football team roared through a remarkable 8 wins—2 losses season.

Quarterback Virgil Carter cut the biggest chunk out of the old record book. The brilliant senior set or tied National Collegiate Athletic Association all-time standards, including the following:

—Most offensive plays in a career, 1,059
—Most yards total offense in a career, 6,354
—Most touchdown passes thrown in a career, tied 50
—Most touchdowns responsible for in a career, 68
—Most yards passing in one game, 513
—Most yards total offense one game, 599

The modest Mormon athlete also set some other marks for future athletes to run and throw at, leaving behind him in the Western Athletic Conference 19 records, as well as the 24 all-time BYU records he established. He played in two post-season all-star games, for two years in a row was WAC Player of the Year, and was chosen back of the week by United Press International, Associated Press, and Sports Illustrated in November 1966.

To cap all of this, Virgil Carter, who entered BYU on an academic scholarship and will graduate as a statistics major with a high grade-point average, was for three years a member of the Western Athletic Conference All-Academic Football Team, and in 1965 and 1966 was chosen for the second team on the Academic All-American Football Team by the NCAA. His scholarly achievements combined with national recognition for athletic excellence merited for him an NCAA scholarship award of $1,000 in 1966, one of 33 such scholarships given to top scholar-athletes across the country.

Carter's play led his fine BYU team to a great season, highlighted for him by a winning effort against Texas Western, then one of the leading defensive clubs in the nation. Virgil threw five touchdown passes in that game and personally amassed a total of 599 yards total offense, the most ever by a college football player.

I realized there was more to life than just material possessions.

"One night my condition became much worse. I asked two Latter-day Saint friends to come and administer to me. The next morning my doctor examined my leg and said that I would walk and that I should be up again in two weeks."

Judy added thoughtfully, "To me it was a miracle. The doctors marveled at the improvement in my leg. Our family doctor, a Latter-day Saint, thought it was truly amazing. I was self-conscious about my leg the first year, and since then I've had to have five operations."

Judy believes that "college is what we put into it. A person won't get good grades unless he studies for them. The most important thing is for each of us to be ourselves—to be individualistic. If we don't care for a person, it's usually because we don't really know him. When I entered the Homecoming Queen contest, I decided that if people didn't like me for what I was, I didn't want to be queen. Perhaps this is why I did so well in the contest. I truly tried to be honest about myself."

Her first meeting with Virgil took place after a BYU football victory in November 1964. "All of the song leaders rushed onto the field to congratulate the players," she remembers. "I purposely searched Virgil out to congratulate him. He was afraid at first to ask me for a date because I was Homecoming Queen, and I was afraid to date him because he was the star quarterback. But our friends finally arranged for us to get together. We were pinned the following April, engaged by Christmastime, and married last July."

Then Judy took Virgil's arm and added, "As far as I'm concerned, my temple marriage tops anything I have ever before done in my life, because the spiritual things are more important than material things." ○

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Politico

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DESERET NEWS

The LDS Scene

President Joseph Fielding Smith poses beside life-size bronze bust presented to him by M Men and Gleaners of his home stake, Ensign Stake, at a recent fireside program. Dr. Avard Fairbanks, noted Latter-day Saint sculptor, prepared the bust. The fireside program included a slide-film presentation of highlights in President Smith's life. President Bruce R. McConkie of the First Council of Seventy described President Smith as "one of the leading doctrinal speakers and scholars of the Church."

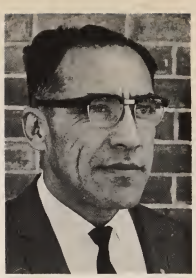




Sp4 James Prigmore, 23-year-old Latter-day Saint arranger-composer for the Continental Army Band at Fort Monroe, Virginia, has recently composed a symphony, **Sinfonia da Chiesa**, believed to be the first major symphonic work on the theme of the Vietnamese war. Elder Prigmore, a university graduate in music composition and former resident composer and director of music for the Pasadena Playhouse in California, says his work is "a prayer for strength for defending freedom."



Sister Jessie Evans Smith, wife of President Joseph Fielding Smith, has been named the "Outstanding Woman of 1967" by Ricks College, two-year Church college at Rexburg, Idaho. Sister Smith received a gold watch and plaque citing her for her distinguished career as a soloist, for her years of service with the Tabernacle Choir, and for her "devotion to and support of her husband both at home and as a traveling companion throughout the world."



Dr. Manahi Nitama Paewai of the Northland District, New Zealand Mission, will receive the Order of the British Empire by approval of Her Majesty, Queen Elizabeth. The investiture, to be held at Government House in Auckland, will recognize Brother Paewai for his work as originator and president of Kaikohe Citizen's Advice and Guidance Society, which assists families with their budgeting and financial problems. The society has 71 community groups in New Zealand. He is also recognized for his work with handicapped children.

Expo 67

Accommodations for Latter-day Saints planning to attend Expo 67, Montreal's World Fair marking the centennial of the Dominion of Canada, are being made available through a building fund project of the Third Quorum of Elders, Canadian Mission. This project will assist Church building programs in the Montreal area.

Two apartment-hotels will be available for members of the Church, as well as accommodations in private homes, all within 15 minutes by subway from the fairgrounds. Expo 67 opens April 28, and a highlight will be the visit of the Salt Lake Tabernacle Choir August 22 and 23.

Persons interested in housing should write to: LDS Expo Housing Bureau, 4981 Boulevard Perras, Apt. 101, Montreal North, Quebec, Canada.



Bruce Preece, Rex Reeve, and J. Edwin Baird, three of seven Indian seminary coordinators who held recent conference at Church School offices in Provo, examine a miniature tableau of Navajo women. Brother Baird, supervisor, in noting that more than 10,600 Indian children from kindergarten age to high school participate in the seminary program in Canada and 21 states of the United States, said, "There is a brilliant future for Indians in the gospel."

The 1967 All-Church Basketball Tournament

(See May Church Moves On)



Van Nuys (California) First Ward won 89-87 over Mar Vista (California) in an exciting M Man battle.



Kansas City cheerleaders, Pittsburg (California) rooters joined throngs of partisans who cheered their teams through victory or defeat.



Centerville (Utah)Third Ward players accept junior championship trophy from Marvin J. Ashton, YMMIA first assistant general superintendent.



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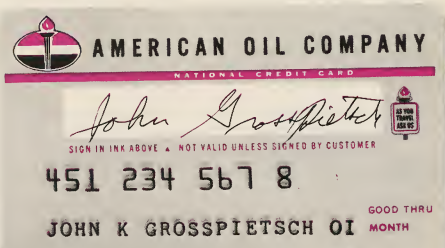


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Teaching
Conducted by the Church School System

The Techniques of "Doe

By Ernest Eberhard, Jr.

(Part 2)

● Believing that responsible student evaluation of teachers has real merit, I once asked a senior high school student what, in her estimation, characterizes an effective teacher. After a few moments of thoughtful meditation she replied, "It is someone who loves you."

"What do you mean, loves you?" I asked.

Again she paused in reflection, then gave her answer unhesitatingly, "He is willing to listen to you. Your problems are important to him. He accepts you and tries to help you to progress."

It will be noticed that nothing was said about the teacher's skill, his possession of a great fund of knowledge, his outstanding historical perspective, or his dazzling array of teaching techniques.

During the thirty-three years I have been privileged to teach young people the gospel, I have asked many of them what they felt was the greatest help they received from their instructors in the Church. The most consistent reply was to the effect, "They helped me put my life together."

Although they could not give a professional analysis of their teachers' capabilities, they could recognize how outstanding teachers assisted them to incorporate the precepts they had learned into their lives.

The Teacher As a Person

People act and react in a direct effort to achieve their primary goals in life. Probably the most important of these goals is the desire to prove one's self and to win the approval of significant persons in one's life. Thus the person with laudable goals in life seeks to win the approval of substantial, law-abiding people. The person of undesirable character gravitates toward

r Teaching"



Photo by Eldon Linschoten

those whose lives are motivated by unrighteous principles. The interpersonal relationship is basic to the control of human conduct.

A reward that is most gratifying to a child is the love of an adult, whether this be the parent or a teacher. When the child has concrete evidence that his teacher loves him, he will do anything to please him. When he is assured of his teacher's love, he will continue to respond and try to emulate him. For instance, a well-liked coach has little need to discuss with members of his team the 89th Section of the Doctrine and Covenants if he has set such standards that they know he expects them to live clean lives and train hard. They put into practice in their own lives the principles they have been taught through example.

The question now arises: How is a student to know his teacher loves him?

This assurance is radiated and made manifest to the student in many seemingly insignificant ways. The teacher might notice each student in one way or another in each class period. It may be a handshake, a smile, or a cognizant meeting of eyes. If the teacher has shown enough interest in his students to learn their names, to inform himself concerning their interests, their goals, and their ambitions, as well as some of their frustrations and problems, they will sense his love for them. The teacher who will go out of his way to notice even the most modest achievements and signs of growth and progress on the part of his students will have their love and loyalty. He will also pick up the minimal cues students give that indicate they are interested in a further discussion of a principle or problem. Many young people find it difficult to ask for the privilege of telling someone their doubts, their fears or confusion. They will make a very modest approach, sometimes only an indirect one. If the teacher is sensitive, he can help them "come out of their shells" and reveal and discuss fully what really bothers them.

The feeling of love and concern the teacher has for his students must be authentic and genuine. Children, especially adolescents, can detect sham and self-interest on the part of their teachers almost instantly. These, plus the betrayal of a confidence or trust, sound the death knell to a teacher's ability to inspire his students to put a gospel lesson into action.

It is not possible to list all the steps a teacher may take to achieve a genuine feeling of love and trust for his students. Each teacher will have individual strengths and capacities for developing such empathy. He should plan and implement his own approach and change and strengthen it from time to time. Each month or so, he should sit down and objectively evaluate his teaching to see how much progress he has made, and lay plans to strengthen himself where this can and should be done.

A word of warning to the teacher may be appropriate here. No number of variety of teaching techniques or methods will win student confidence and loyalty unless there is a genuine feeling of love and concern on the part of the teacher. His feelings must arise out of his determination to remember he is dealing with an eternal being, a literal child of a Heavenly Father whose love and concern for his child are beyond the comprehension of even the most devoted teacher. Only when he relates to his students in this frame of reference will he be considered a worthy exemplar after whom they can pattern their own lives. →

One of the least understood and yet most meaningful statements the Savior made for our guidance is contained in the instruction that we should "love our neighbors as ourselves." He knew without any doubt that it is impossible to do the one without the other. Professional people who deal with behavior say 80 percent of the people they counsel have a weak self-image. These people distrust themselves, do not like their own personalities, and project their feelings of inadequacy and failure to those with whom they deal. The ego mediates, or screens, every impression and experience an individual has. If it is threatening or discordant in any way to his ego, he rejects it or puts it in a light that will permit him to ignore it. This is what is meant in the scripture, "A man's heart deviseth his way. . . ." (Prov. 16:9.)

Intellectually, the student may concede that what he is being taught is wholly logical and rational, but since he does not feel strong enough to carry it out or change the direction of his life, he declines the exhortation to put it into practice. He may go so far as to verbalize the principle taught. That is, if it were in a school class where he needed to give a "correct" answer to get a good grade, he would learn to repeat an answer that would give him such a mark. He would, however, feel that any attempt to incorporate the precept into his goal-seeking activities in life was not part of the learning process. Contrast this attitude with that of the 3,000 who heard Peter preach his memorable sermon on the day of Pentecost:

"Now when they had heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37.)

Here we have a perfect sequence of *doer teaching*. Those present "heard" the instructions; that is, they received the information fully and correctly. More important, they had been "pricked in their heart." Because of the development of a bias-positive, they were ready to move on to the most vital step in the teaching process by wanting to be involved in a personal application. Their question was, "What shall we *do*?"

The reasons people are "pricked in their heart" are many. No doubt Peter's hearers were convinced of his sincerity, the depth and quality of his testimony, and his love for them, as expressed in his desire to have them benefit by accepting the gospel of Jesus Christ. In much the same way, students are "pricked in their hearts" when they sense their teachers have their personal, individual interests at heart. If they can feel that their teachers have genuine confidence in their ability to develop and hold good attitudes and pursue acceptable goals, they are much more inclined to take the steps necessary to achieve such growth. Teachers should carefully evaluate each lesson they teach to make certain every student has received personalized encouragement to grow strong in some aspect of the gospel principles on which the lesson was based.

Students must feel that the teacher has a deep, constant stability and dedication to the principles he is teaching. They must sense he has the witness of the Spirit of the Lord. They must also sense that he has applied gospel principles to a wide spectrum of life and found them a sound foundation on which to build life.

If human beings are ever to become self-directing, to use their free agency fully and properly, they must acquire confidence in their ability to determine their own actions and goals in life. This means that the teacher must help them see the *why* of their actions and help them to anticipate the end results of the same. The teacher should see himself as a guide, not a dispenser of information. The effective teacher gives his students help and direction only after they have done all they can to determine their own goals and course of action.

An illustration of this type of teaching might involve the decision of young people of whether or not to be social drinkers. The effective teacher would help his students weigh the advantages and disadvantages of social drinking over the whole spectrum of its effect on their lives. He would help them weigh the limited value of the social acceptance the cocktail hour might provide against the stark reality of the ever-present possibility of personality disintegration, narcotics addiction, involvement in law breaking, serious bodily injury to self and others, increased susceptibility to disease, loss of home and family, vocational failure and pauperism, living the later years of life on skid row and, most important of all, the spiritual destruction that would result in the loss of a life of eternal joy. When the teacher has helped his students make a full exploration of the problem, they should be told that the responsibility for using their free agency properly is now theirs. They must decide what course they will take.

The teacher should anticipate the need to help his students solve the short-range problems that will arise out of their decision not to be social drinkers. For example, when they leave home for additional schooling they may find that those who are in a position to promote or hinder their vocational success will exert a persistent, subtle pressure to "have just a little sip once in a while." At this point, students will not need another lesson on the Word of Wisdom. They will need help to resist the personal pressure of people who are vocationally capable but are spiritually underdeveloped or dead. They will need help in maintaining the long-range perspective they had while in the teacher's class. →



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It is generally agreed a student learns only what he carries through to an experience. The experience may involve only the mind and emotions, or it may be an overt act. Teachers generally give full verbal assent to this principle. However, they do not carry their teaching through to an experience. The very terminology used affirms this. Students are said to gather facts, absorb learning, hunger and thirst for knowledge, or devour their books. The principle that learning is an experience, an outward reaction, is not new.

Since human beings have the capacity to have experiences vicariously, that is, by using their imaginations through mental trial and error, teachers should plan their lessons so the religious history and lessons they teach will result in such a real life application. This means that the teacher must present his lessons so they fit into the age, concept, and developmental levels of his students. The lessons must contain attainable steps toward the students' goals in daily life. In some instances, it will be necessary for teachers to help their students create, alter, or further develop their goals before they can be motivated to utilize lesson materials. No doubt the Savior had this in mind when he said, "Blessed are they who do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.) He fully recognized that an individual's life goals must be strong and attractive before he can be "filled," or helped to grow and develop.

How can we involve students in learning experiences? We can:

1. Let students know why they are studying certain topics. At the beginning of each lesson, clearly state the principle or principles involved. Throughout the lesson, let students indicate the place or importance of the principles in their lives.

2. Give students opportunities to indicate specific ways in which each lesson applies to their lives. They should be motivated to think of definite, detailed steps that must be followed if the principles are to be satisfactorily implemented in their lives.

3. Remember that generalization is the downfall of doer teaching. Students must experience, vicariously or otherwise, each step they must follow if they are to successfully apply gospel principles to their lives.

4. Make applications realistic as to the capabilities, experience background, and developmental level of students. Lessons should be carefully graduated; that is, start with easy, limited performance, and develop into more difficult applications. For example, the teacher might suggest three smiles a day, complimenting one person, and holding the tongue in check once during each day, rather than setting up a program of always smiling and complimenting others and never losing control of the tongue.

5. Be aware that students perform more consistently and fully when they have definite, reasonable deadlines of action. "Anytime" goals have little motivating power. If a lesson on tithing is taught, the goal should be to pay tithing that day, or at least before the next lesson is taught.

6. Consistently reinforce attitude, growth, and behavior change. Teachers should often check back with each student to determine what progress he or she is making. They should encourage and compliment their students and reward them with approval. There are many who feel we are losing a great opportunity to strengthen and reinforce those who are already living gospel principles but who still need encouragement and reinforcement. Too often young people are given little personal attention because they do not outwardly cause parents and teachers concern.

7. Help students propose learning experiences that have obvious results—results that they and those whose approval they seek will be able to see. Overt reactions have an aura of reality about them and make the application of the principle seem authentic and rational.

8. Consistent attitude and behavior change depends on the individual's having a sense of worth, a sense of destiny. Teachers of religious education should strive constantly to improve their students' sense of self-worth. They can help their students by pointing out that the Lord will reward them more because of how well they do their work in life and the Church rather than for the positions they hold. It should be constantly emphasized how highly important each individual is to God the Father and his Son Jesus Christ in achieving the immortality and eternal life of all mankind. It should be pointed out that this is the golden era of all time, an era to which all prophets of the past have looked with longing. Students should be helped to see that their worth lies not in being on the earth at this particular time, or even in being members of the Church, but rather in being the most consistent "doers of the word" who have ever lived on earth. ○

Death

By Tim Smart

Harken, the dark approaches;
Death is on its way,
With its long, velvet veil in the
pale light of dusk,
And its mists of silvery gray.

Closer it comes in the dimness,
Softly the night comes on;
And then its soft veil settles,
And dusk is suddenly dawn.

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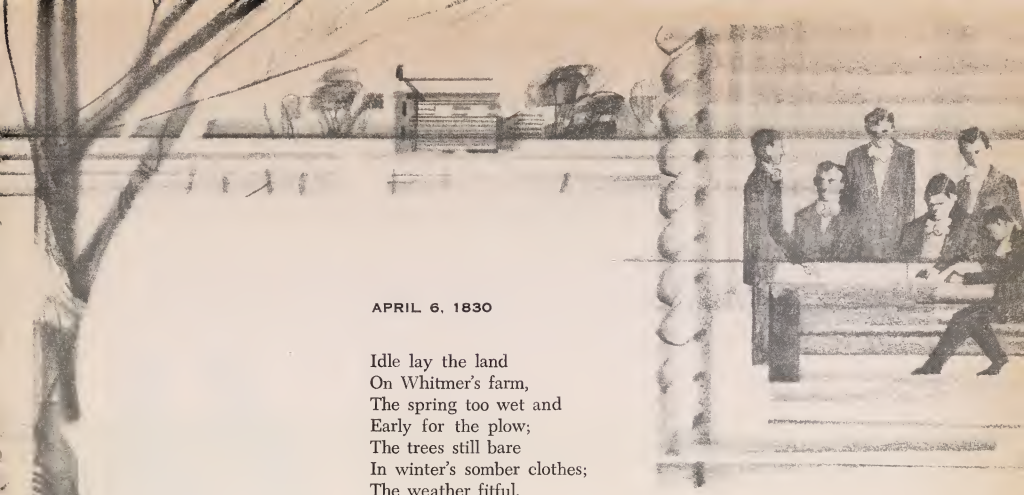


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The Restoration

By President S. Dilworth Young
Of the First Council of the Seventy

Illustrated by Ed Maryon

This is a second installment of excerpts from a long poem about the Prophet Joseph Smith, to be published in book form in October 1967 under the title The Long Road—Vermont to Carthage.

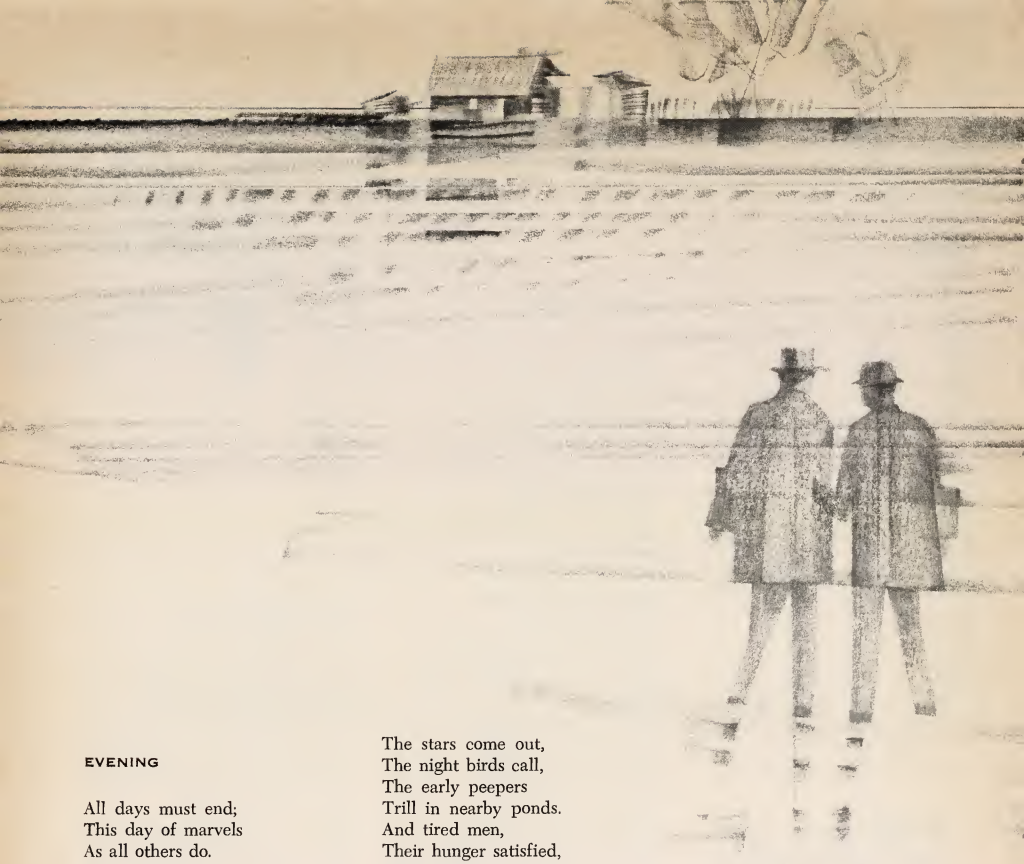
APRIL 6, 1830

Idle lay the land
On Whitmer's farm,
The spring too wet and
Early for the plow;
The trees still bare
In winter's somber clothes;
The weather fitful,
One time bringing
Snow,
Then rain, then
Sun, then snow again.
Just expect a change,
The natives said.
The Whitmer cabin, sturdy,
Made of mortised logs, as many
Cabins were in that far day,
Held
Firm against the storms
Of winter or of spring.
And here, within the
Cabin walls, were
Gathered six
Young, sober-minded men.
Before them stood the Prophet
Joseph Smith, newly called of God.

And now this is God's
Will, he said,
To organize the Church
Decreed in heaven,
And now revealed to earth.
And would they vote—
Sustaining vote—to
Uphold Joseph Smith as
First elder of the Church?
And Oliver as
Second elder too?
They would, and showed
Their affirmation
With hands upheld,
Six hands,
Six calloused, toil-worn
Hands.

The vote confirmed the law
And made the Church
A legal body in the state.
The six were then baptized,
Confirmed into the Church,
Received the Holy Ghost
Given by the leading elders.
In turn they stood and prophesied
The future of this Church,
Its growing in the land,
Until, like Daniel's stone,
The earth would fill with
Knowledge of the Christ's redeeming
Blood.

They did not hear the heavenly choir
Sing praise,
Nor did they notice Satan's
Muttered threat,
And yet they knew
That this small, simple act
By simple men,
Restored Christ's living Church
To earth again.



EVENING

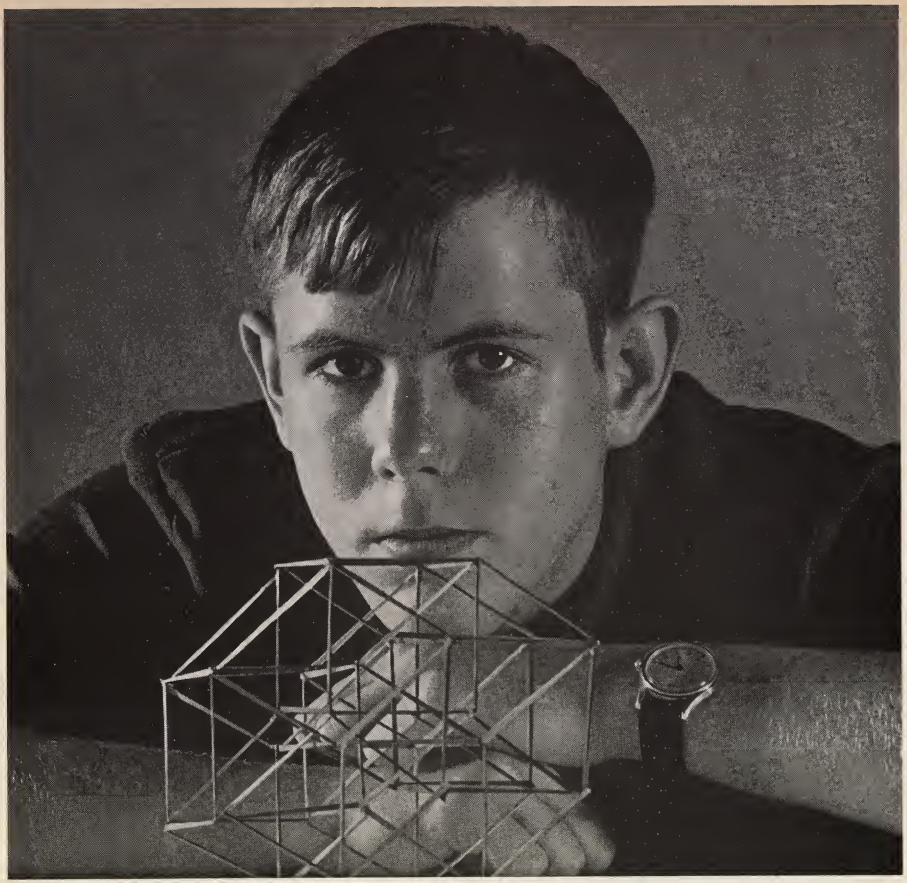
All days must end;
This day of marvels
As all others do.
The darkening landscape
Has not changed.
Here and there
A candle twinkles forth,
Its tiny light a beacon
To home-coming men.
The new Church members
Look the same
As yesterday, when
Ordinary things were taking place.
They wend
Their slow way home,
Sobered, it is true,
And filled with awe
And wonderment,
Marveling at the
Things which have been
Said.

The stars come out,
The night birds call,
The early peepers
Trill in nearby ponds.
And tired men,
Their hunger satisfied,
Retire to rest
On corn-shuck beds
To sleep the night away.
And morning comes and
Yet another day.

The land must still be plowed,
And planted too,
The livestock sheltered, fed,
The cows milked, clearing done,
Then
More land readied
For the planting.

Things don't change.

But these few men—
Their lives would
Never be the same
Again.



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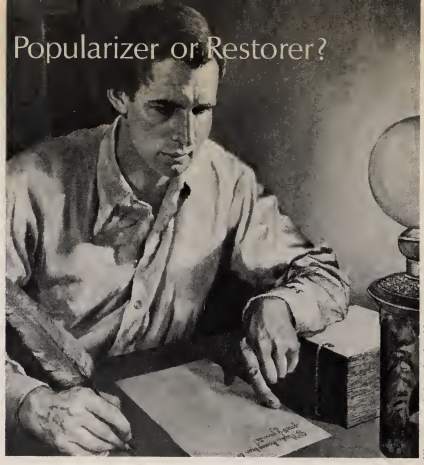
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JOSEPH SMITH Popularizer or Restorer?



Illustrated by Dale Kilbourn

By Milton V. Backman, Jr.
(Part 2)

English theologians recognized the unorthodox teaching of Mormonism, for in 1841, shortly after the message of the Restoration had been carried to the British Isles, they branded Latter-day Saints as Unitarians and critics of the Trinity.[9]

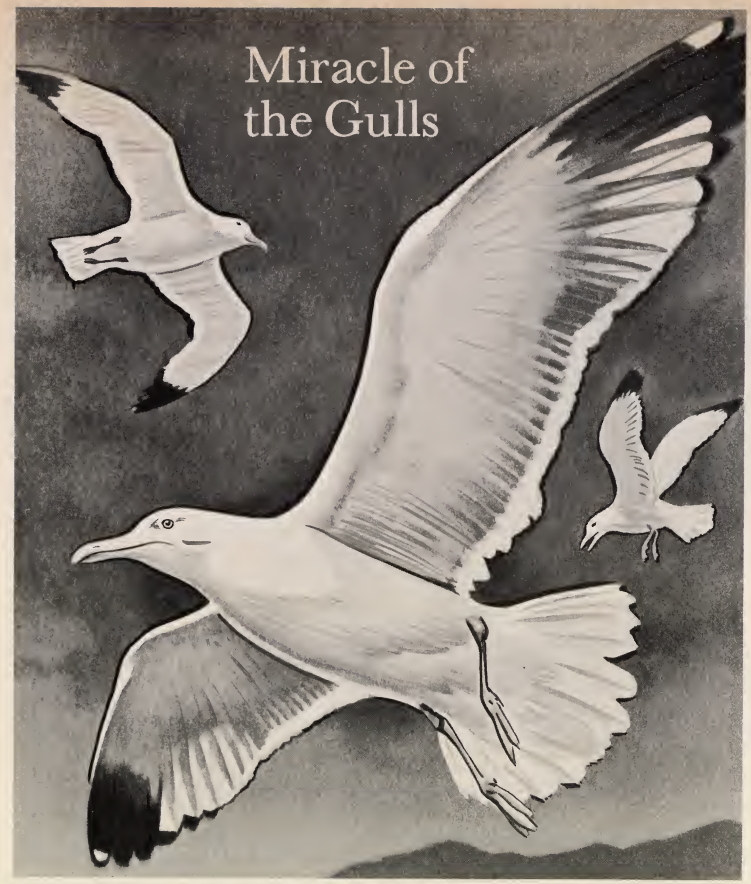
Since the Prophet's teachings on the separate nature of the Father and the Son were well known by the Saints, Joseph did not astound the LDS congregation in 1844 when he spoke on multiple Gods. The Prophet exclaimed that whenever he had preached on the subject of the Deity he had taught "the plurality of Gods." "It has been preached by the Elders for fifteen years," he continued. "I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods."[10]

After rejecting the doctrine of a Trinity of one essence, as the Unitarians of Channing's age had done, Joseph Smith restored a unique doctrine of the nature of Christ's body. Although most Christians believed in the resurrection of the body and asserted that Christ was the "first-fruits" of the resurrection, they were forced to disembody Christ after his ascension in order to conform with the principles of the Nicene Creed. Joseph Smith revealed the truth that Christ retained his body of flesh and bones.

The Book of Mormon describes clearly the literal resurrection of the body. This doctrine was also expressed in numerous revelations recorded by the Prophet and was circulated in Mormon publications. ". . . the spirit and the body are the soul of man," was revealed to Joseph in 1832; "And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

"All will be raised by the power of God," the Prophet wrote ten years later in the *Times and Seasons*, "having spirit in their bodies and not blood." Flesh and blood cannot enter heaven, but flesh and bones, quickened by the Spirit of God, can. Moreover, Joseph Smith taught that man is resurrected after the pattern of Christ's resurrection. Death, he alleged, separated Christ's body and spirit, and when the spirit departed, the body was dead; but the body lived again when the spirit by the power of the resurrection reunited with it.[11]

At a conference held in Nauvoo on October 3, 1841, the Prophet



In the spring of 1848, black waves of crickets swarmed over the Mormon Pioneers' first crop of corn and wheat, consuming everything in their path. There seemed no stopping the onslaught, and the pioneers could at last only fall on their knees and pray. Then it happened. Clouds of sea gulls suddenly swooped in from Great Salt Lake and devoured the pests . . . and a thankful people were saved from almost certain starvation!

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explained that while Christ's body was lying in the sepulcher, he was a ministering or disembodied spirit, but after his resurrection, "Jesus Christ went in body . . . to minister to resurrected bodies."[12]

Nowhere can one find in the scriptures nor in the writings of the Prophet any indication that Christ was disembodied after his ascension. The Prophet said to the Saints at Ramus, Illinois, April 2, 1843: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost . . . is a personage of Spirit." (D&C 130:22.) These instructions and many of the recorded sermons delivered by the Prophet were carried to Utah by the pioneers. Deprived of the authority and many of the teachings of the Prophet, an apostasy plagued those who drifted from the Church, just as a pestilence of spiritual darkness had crept over primitive Christianity.

In order to justify their condemnation of the "Utah Mormon" doctrine of God, non-LDS authors are forced to deny the validity of many reported discourses of the Prophet. It is true that errors may have been made in transcribing the precise words employed by Joseph Smith, but there is no evidence that his basic teachings were changed.

In addition to the Prophet's recorded witness, there is other evidence that Joseph Smith taught the plurality and anthropomorphic concepts of Deity. These tenets are also found in the writings of other leaders of the Church and in the description of Mormon theology by non-Mormons, prior to the Prophet's martyrdom.

In the "Lectures on Faith," the Father is depicted as a spirit and the Son as a personage of tabernacle, "made or fashioned like unto a man . . . or rather, man was formed after his likeness and in his image." The discourse concludes that Christ "is also in the likeness of the personage of the Father."[13] Since the Prophet taught that spirit was substance and was eternal, and that the resurrected body was spiritual, there is no contradiction, as some have contended, in the statement that the Father is spirit and Christ is a personage of tabernacle.[14] "All spirit is matter, but it is more fine or pure," the Prophet declared. (D&C 131:7.)

On another occasion he stated that "man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. . . ." (D&C 93:33.) By the tripartite comparison, the "Lectures on Faith" definitely imply that the Father and the Son, who is in "His 'express image,'" possess material bodies in form like the created man.

Six years before the Prophet's death, Parley P. Pratt published a blistering denunciation of the medieval or traditional concept of the Trinity:

"I must say, that I never saw such a bundle of nonsense, contradiction and absurdity, thrown together before.

"1st. A God *without body or parts*, consisting of three persons.

"2nd. One of these persons, who is very God, was crucified, dead and buried (without body or parts!). . . .

"4th. This God (*without body or parts*) arose from the dead, and took upon him his *body*, when he had none; but to cap the climax, he has gone to Heaven, there to remain, till He comes to judge the world at the last day. . . .

"Here then is the Methodist God, without either eyes, ears or mouth! And yet man was created after the *image* of God; but this could not apply to the Methodist God, for he has no *image* or *likeness!* . . .

"We worship a God who has both body and parts."[15]

In 1840, John Taylor also published a comparison between Mormon and Methodist theology. After quoting Parley P. Pratt's critique, he affirmed Latter-day Saint belief in an anthropomorphic God.[16] →

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In another tract published in 1844, entitled *Immortality and Eternal Life of the Material Body,* Parley P. Pratt used Christ as an example "of a material organization; of flesh and bones actually rescued from the dominion of death and the grave, and made immortal, and capable of eternal existence." Then he compared the nature of the Father's body with that of his Son. "God, the Father of our Lord Jesus Christ," he reasoned, "is everywhere in the scripture revealed as a being possessing bodily organization in all its parts. . . . From all these facts we learn that God the Father has a real and substantial existence in human form and proportions, like Jesus Christ, and like man." He admitted that God was a spirit, but he defined spirit the same as the Prophet did, as matter, "although of a refined nature."[17]

Since Joseph Smith restored a unique concept of God, his contemporaries readily recognized that his teachings were distinct. In a summary of Mormon theology, one of the more influential anti-Mormon authors, J. B. Turner, professor at Illinois College, charged, "I have reserved one choice specimen of 'Mormon logic and literal interpretation of the Scriptures,' with which to grace the climax of the Mormon Babel." The Mormon concept of God, he indignantly alleged, is the cornerstone of Mormon doctrine. All men should examine "this hideous and blasphemous abortion of all scripture, all reason, all decency, and all sense!" The Mormon literal interpretation of the scriptures, Turner avowed, "involves giving to Deity a human form, and implements of human enterprise." However, the professor admitted that Mormon arguments in defense of the concept of God appeared reasonable. "A Mormon in debate with a sectarian," he contended, "is like the Irishman's flea: he can feel his bite, but when he puts his finger where he is, he is not there. . . . They are at least vexatious and troublesome opponents."[18]

Henry Caswall, a professor of divinity at Kemper College, Missouri, was also acquainted with Mormon and non-Mormon literature. In his work *The Prophet of the Nineteenth Century,* published in 1843, Caswall declared, "The Mormons deny that 'God is a spirit without body, parts, or passions,' and assign him a human form, with human feelings and instruments of human enterprise." Again vindicating a teaching of the Prophet, the professor affirmed that the Mormons believe God is "material."[19]

Joseph Smith not only restored to mankind knowledge pertaining to the nature of Christ's resurrected body, but he also revealed a novel nineteenth century concept of the nature of Christ's pre-mortal body. While translating the Book of Mormon, the latter-day Prophet

---

Seagull Monument in Spring

By Helen Reed Moffitt

Your lifeless eyes look down on throngs
Who pass through Temple Square;
Your voiceless call, a welcome cry,
To all who enter there,
Your shining wings, so pure and white,
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learned that man's physical body was patterned after Christ's spiritual body. Christ told the brother of Jared that "as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:16.)

An anti-Mormon editor of *Zion's Watchman,* L. R. Sunderland, denounced the Book of Mormon because Christ, before his birth in the meridian of time, showed his finger to the brother of Jared, and it was "as the finger of man like unto flesh and blood." "Of course, the Lord's finger appears *as* the finger of a man," retorted Parley P. Pratt in 1838 to Sunderland's charges, "or man could not be created after His image and likeness. . . . Why worship a God who has no ears, mouth nor eyes?"[20]

In a revelation received in 1833, the Prophet learned of the eternal nature of Christ and all others who were born or will be born on this earth. ". . . I was in the beginning with the Father," Christ informed Joseph Smith, "and am the Firstborn. . . . Man was also in the beginning with God." (D&C 93:21, 29.) Moreover, Joseph Smith restored the unique concept that the Father is literally the Father of the spirits of all men, including the spirit of Christ, and that Jesus is our Elder Brother.

In other revelations, Joseph learned that Lucifer, another of God's spiritual children, "sought to destroy the agency of man" and was therefore cast out of heaven. The Father's plan of redemption was accepted, after which the Savior of mankind, under the direction of the Father, created this earth and other worlds. (Moses 1:32-33; 4:1-3.)

Joseph Smith also revealed to mankind a more comprehensive description of life beyond the grave, including the meaning of Christ's statement that all who accepted him would become one with God.

The Prophet's teachings concerning a literal resurrection of the body and the eternal life of man agreed in some respects with provisions in many creeds of Christendom. His doctrine that Christ's atonement was not limited but applied to all men was similar to the claims of the Universalists.

The Prophet also agreed with those who denounced the literal interpretation of a hell of fire and brimstone, and in a general way with the Roman Catholics in their concept that there was an intermediate or preparatory stage between death and a final judgment. Moreover, he approved of the teachings of denominations that taught the necessity of baptism for entrance into God's kingdom.

The Prophet restored knowledge of Christ's mission to paradise, the divisions in the spirit world, and

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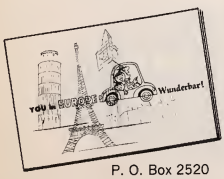
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If man is obedient to God's laws, the Prophet said that he would inherit the celestial kingdom, live with God, receive the title of "god," have eternal increase, and therefore be one with God. And the Prophet averred that the work and glory of Christ is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The reality of these doctrines is continually found in Joseph Smith's recorded revelations and discourses, verified by Mormon and non-Mormon writers. His teachings on the nature and mission of Christ and many other subjects continue to bear evidence of the Prophet's calling. The doctrines unfolded by the Prophet were based upon revelation, inspiration, and translation. He was not primarily a popularizer. The fact that he promulgated inspired doctrines, unique to his age, is accepted evidence by his followers that he was divinely summoned to inaugurate the dispensation of the fullness of times.

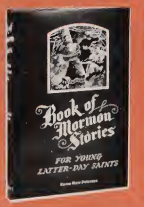
FOOTNOTES

[9]*The Imposture Unmasked* (2nd ed., Isle of Man, 1841), p. 31.
[10]*Documentary History of the Church*, Vol. 6, pp. 473-74.
[11]*Times and Seasons*, April 1, 1842; April 15, 1842; *DHC*, Vol. 6, pp. 51-52.
[12]*DHC*, Vol. 4, pp. 424-26.
[13]*Messenger and Advocate*, May 1835.
[14]LaMar Peterson, "Problems in Mormon Text" (unpublished manuscript, Brigham Young University, 1957).
[15]Parley P. Pratt, *Writings of Parley Parker Pratt*, ed. Parker Pratt Robison (Deseret News Press, 1952), pp. 219, 32-33.
[16]John Taylor, *Truth Defended and Methodism Weighed in the Balance and Found Wanting* (Liverpool, 1840), p. 6.
[17]Pratt, *Writings*, pp. 35-36, 40-41.
[18]J. B. Turner, *Mormonism in All Ages* (New York, 1842), pp. 240, 243, 287.
[19]Henry Caswall, *The Prophet of the Nineteenth Century* (London, 1843), pp. 95-96.
[20]Pratt, *Writings*, pp. 201, 219.

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Today's Family

By Florence B. Pinnock

Step Softly into Spring

A five-year-old boy ran into the house the first day of spring and said, "Now when I walk I squash, not squeak." Nature has softened, and the crunchiness of frozen paths has given way to puddles of water and spongy soil. As Mother Nature turns up the temperature and the earth relaxes from stringent weather, we too can unwind and step softly into a gentle season.

Stepping softly has connotations other than lifting one foot up and putting it down. We can step softly with our minds, our tongues, and our actions. Too often we leap and then think, or we quickly express ourselves without being considerate and understanding of the other person. This spring we will take a giant step forward if thought comes before words, if we keep silent more often, and if we step softly when another's feelings are in jeopardy. Let's tiptoe into spring.

Two Dozen Springboards to Spring

1. Set goals to be accomplished before summer.

2. Make a workable plan to help you to reach these goals.

3. Organize yourself — pigeonhole duties in order to sidestep frustration.

4. Relax and let the spring rains wash away tension.

5. Look out of clean windows, because you have cleaned them and they seem extra shiny.

6. Buy something new—a hat, a dress, or a daffodil.

7. Balance your wants and your pocketbook.

8. Take time to pick violets.

9. Discover the radiance of a spring sunrise.

10. Feel the gentleness of a spring evening.

11. Enjoy the sensation of black soil running through your fingers.

12. Thrill to the first hyacinth.

13. Be conscious of that early robin.

14. Listen to nature awakening.

15. Be understanding of young love.

16. Discard sulphur and molasses in favor of a strong interest in something or someone.

17. Realize that temper has no place in this awakening. He who loses his temper usually loses.

18. Smile a "good morning" even though it might be raining.

19. Be conscious of your conscience. Listen as it nudges you. Let that still, small voice guide you on your way.

20. Renew yourself. Getting along depends on your own behavior.

21. Light a brand new candle. Your enthusiasm will make life worth living for you and for those around you.

22. Use everything you have. Don't half live—all the ages are yours.

23. Take a walk with a small child and see through his eyes.

24. As a wise man once said, "Realize that it doesn't much matter where you are this spring, but it does matter how you act. Know that it doesn't matter so much what happens to you, but it does matter how you react."

Happy, happy spring!

WINTER'S LAST FLING

Even when spring is springing, there comes a day when a bowl of

good hot soup is just right. On this occasion the temperature has fallen and spring seems a lifetime away. Greet the youngsters with hot soup as they run home for lunch, or add its fragrance to say "welcome home" at dinner time.

There are two ways to make soup —one in an "all-day soup pot," starting with a beef shank and vegetables to be simmered for hours, or in a modern approach, using canned bouillon and soups supplemented by a few imaginative ingredients. Try some of these recipes; the results will be nourishing and delicious and ready for the table in minutes. Form a new habit in your life and make soup the "instant" way.

Baked Bean Soup Pot
(6 to 8 servings)

8 slices bacon, cut in 1-inch pieces
3 cups milk
1 can (1 pound) pork and beans in tomato sauce
Salt and pepper to taste
1 lemon, thinly sliced

Crisp the bacon and pour off drippings. Add milk and half of the beans, which have been mashed. Stir in the other half of the beans unmashed. Heat the soup to serving temperature, stirring occasionally. Season and serve with a thin slice of lemon floating on top.

Beefy Soup
(10 servings)

1½ cups water
2 cups shredded potatoes
3 tablespoons chopped onion
4 tablespoons butter
1 tablespoon flour
4 cups milk
1 package (3½ ounces) smoked sliced beef
1 can (8¾ ounces) whole kernel corn
¼ teaspoon celery seed
1 cup dairy sour cream
Salt, pepper
Chopped parsley

Boil potatoes and onion in the water until tender. Melt butter, stir in flour, and add milk, stirring constantly. Add this sauce to the cooked potatoes and onions. Stir in beef, which has been cut into small pieces, undrained corn, and celery seed. Add more milk if too thick. Gently blend in sour cream. Season with salt and pepper. Serve with minced parsley sprinkled on top.

Golden Potato Soup
(6 to 7 servings)

5 tablespoons butter
⅓ cup chopped onions
1½ cups shredded carrots
1 can condensed cream of potato soup
2 cups milk
½ teaspoon salt
¼ teaspoon celery salt
Dash of nutmeg
Pepper to taste

Melt butter; stir in onion and carrots. Cover and simmer over low heat until carrots are almost tender. Stir in the soup; gradually stir in milk. Add the seasonings and heat to serving temperature, stirring occasionally. Garnish with buttered popped corn, if desired.

Soup Medley
(6 servings)

1 cup cooked meat, chicken, or turkey
1 cup cooked vegetables
1 can cream of mushroom soup
1 soup can milk, or more if a thin soup is desired
½ cup water
Seasonings to taste

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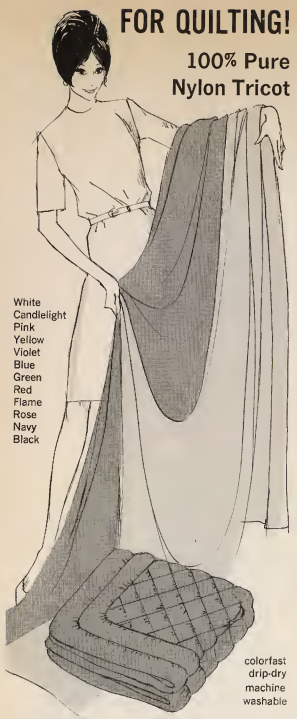
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Combine the ingredients; heat, stirring constantly. Serve.

Salmon Bisque
(8 servings)

- 4 tablespoons butter
- ½ cup finely chopped onion
- ½ cup finely chopped green pepper
- ½ cup finely chopped celery
- 3 tablespoons flour
- 1 teaspoon salt
- ⅛ teaspoon pepper
- 4 cups milk
- 1 cup (7¾ ounces) salmon, drained, boned, and broken into chunks
- 2 tablespoons chopped pimiento
- ¼ cup sliced ripe olives

Melt butter; sauté onion, green pepper, and celery over low heat until tender. Stir in flour, salt, and pepper. Remove from heat; gradually stir in milk. Cook over medium heat, stirring constantly until thickened. Add salmon, pimiento, and sliced ripe olives. Heat to serving temperature.

Oniony Soup
(10 servings)

- ½ cup butter
- 3 cups sliced onions
- 1 tablespoon flour
- 1 teaspoon onion salt
- 5 to 6 cups milk
- 2 cans condensed vegetable soup
- French bread, cut in 1-inch slices
- 2 cups shredded Swiss cheese
- Paprika

Melt butter; sauté onions until tender but not brown. Stir in flour and onion salt. Remove from heat; gradually stir in milk. Return to heat and bring just to boiling point; reduce heat and simmer 5 minutes. Add vegetable soup; heat to serving temperature. Half-fill soup bowls with soup. Float a slice of French bread on top, and sprinkle with 1 tablespoon Swiss cheese. Pour additional soup over bread to fill bowl. Sprinkle with additional Swiss cheese. Garnish with a dash of paprika.

Frankly Soup
(6 to 8 servings)

- 2 tablespoons butter
- ¼ cup chopped onion
- 1 can condensed green pea soup
- 1 can condensed vegetable soup
- ⅔ cup instant nonfat dry milk
- 2 cups water, or more if a thinner soup is desired
- ½ pound frankfurters, cut into ½-inch pieces

Melt butter; sauté onion until tender but not brown. Add soups and nonfat dry milk; gradually stir in the water. Add frankfurters, and heat, stirring constantly.

Tomato Consommé

Blend condensed consommé with equal parts tomato juice; heat. Garnish with grated orange rind. This is delicious served as an appetizer with cheese cubes.

Hindsight

● Experience is a great teacher—that is, if we are willing to learn from the acts of others and if we are alert to our own mistakes. Wouldn't it be a good idea if we were able to do a thing as well the first time as the second? Hindsight is so much more accurate than foresight in alleviating errors.

Each month this column will have a suggestion for a better way to do something. Many things are learned the hard way. Perhaps here we can help you to avoid the mistakes others have made and do it right the very first time.

Hint for April: Have you ever mixed sour cream in a dressing or sauce along with vinegar or lemon juice and found that the product has become thin? Simple remedy—just put it in the refrigerator. It will return to its original consistency. Also, did you know that most dairy sour cream can be whipped? Follow general directions for whipping cream. It will take about five minutes. The sour cream will thin out at the beginning of the whipping process, but it will thicken up again. It will not become as thick as whipping cream, but it will double in volume. This is good for those watching calories—you could use two full tablespoons and get just the calories of one tablespoon of dairy sour cream. ○



Illustrated by Phyllis Luch

Home, Sweet Home

A time comes when there are two of you. Perhaps a bride and groom have just said, "I do." Or maybe the years have passed, the children have grown and flown, and there are just the two of you again. Even under these circumstances there is great meaning to home evening.

You two are a family. There are supports to strengthen, bonds to build, and ties to weld. It is a time when two people who mean more to each other than to anyone else in the world enjoy each other. There is much to learn, and this family hour can be a source of knowledge.

Take turns giving the lesson. Discuss each point freely. Express your own convictions, but at the same time try to understand your partner's.

Understanding not just of the Church doctrines but of the depths of each other can be discovered at this time. Studying together, praying together, and playing together can bring heaven a little nearer. In this closeness there can be relaxation even in study.

One couple makes this evening a time of surprises: the surprise of thought, the surprise of understanding, and the surprise of a special treat. One week the wife will have prepared candy, punch, or cookies she knows to be a favorite of her mate. Another time he will produce a special candy bar or a small box of nuts to be enjoyed, or once in a while after the lesson he will invite her to go for a ride, ending at the ice cream parlor.

Every week at this time there is the treat of just being together, with the television set turned off, the telephone ignored, and studying what those in authority suggest we learn. This family hour can be a precious, happy, rewarding interval in two lives. **FBP**



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Richard L. Evans

The Spoken Word

And So He Succeeded

We would touch for a moment some principles from the life of Lincoln, as pertinent to the present as ever they were to the past. At a time when some seem overprivileged and some feel underprivileged, and many revolt, and many drop out and don't prepare themselves, we are reminded that "Lincoln knew toil. . . . He knew cold and hardship . . . want and hunger. . . . Nature chastened him. She taught him that she cannot be deceived, or cheated, . . . [and] gave him an honesty . . . of his very bone and muscle."[1] "He was born in log cabin without heat, running water, or any modern convenience . . . ill-fed, ill-clothed, ill-housed. . . . His schooling was limited to a few scattered weeks, under teachers whose own schooling had been meager," Bruce Barton has reminded us; and further: "According to a philosophy now widely current, this . . . should have convinced him . . . that he was doomed to failure. . . . But no one told him this. Instead, he was told that he was fortunate because he had been born in a country where any boy might properly aspire to even the highest success, . . . that self-discipline and hard work were his only path to salvation, . . . that the privilege of self-government involved the responsibility of self-support. . . . He had every excuse for discouragement, self-pity, and revolt. . . . But no one . . . suggested that it was useless to try"[2]—and so he succeeded, not misled by the "myth of the simple days, . . . when everything was [presumed to be] easy as contrasted with the present when problems are assumed to be hopelessly complex. But there never were any simple days."[2] There were always problems. There were always reasons, real or otherwise, for the faint of heart to feel sorry for themselves. And to the young of this day, indeed to all of us, this is one of the lessons of Lincoln: that the real chances are not gone, that the real values are within the man—his mind, his heart; that humble beginnings need not be a barrier; that the standard of living may not be so important as the standard of thinking. With faith, humility, work, courage, character—there are opportunities everywhere. No one, young or old, has right or reason to do other than prepare and improve himself and take his place in self-respect and serve in honor and honesty. This we learn from Lincoln.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 12, 1967. Copyright 1967.

[1]Alfred M. Landon, "True Humility," delivered at the Lincoln Day dinner, National Republican Club, New York, February 12, 1937. [2]Bruce Barton, "The Faith of Abraham Lincoln—A Lesson for Today," delivered at Lincoln Day dinner of the Buffalo Athletic Club, Buffalo, New York, and broadcast over the Mutual Broadcasting System February 12, 1940.

The Church Moves On

January 1967

22 New stake presidencies sustained: Cedar Rapids (Iowa) Stake, President DuWayne H. Banks and counselors Winston Jae Reese and Robert E. Roberts; Redwood (California) Stake, President Richard G. Miller and counselors Gene B. Welling and Loren D. Jenks.

29 Grand Coulee North (Washington) Stake was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder John Longden, Assistant to the Twelve, with Leslie H. Boyce sustained as president and Garnett R. Port and Steele T. Freer as counselors. When Elder Petersen organized the Grand Coulee Stake April 18, 1954, he announced that the stake was the 213th stake functioning. This time he announced that Grand Coulee North Stake was the 426th—that the number of stakes in the Church had doubled in less than 13 years. Elder Longden had also been at the Grand Coulee Stake organization, representing the Church welfare committee.

February 1967

1 This is the month of the Primary Penny Parade, which helps support the Primary Children's Hospital in Salt Lake City.

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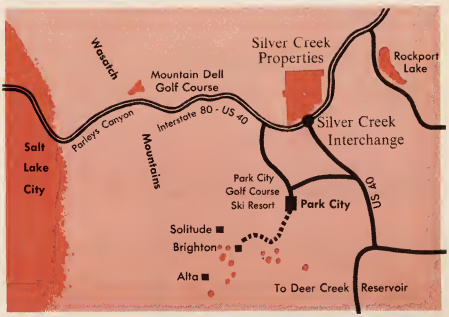
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sionary program. Letters of call, over the signature of the First Presidency, have previously always been written in English.

3 Bonneville International Corporation, parent organization for broadcast properties of the Church, announced acquisition of KMBC (AM) and KMBR (FM) radio stations at Kansas City, Missouri, pending approval by the Federal Communications Commission.

4 William H. Bennett of Logan, Utah, Ara O. Call of Provo, Utah, and Sidney M. Horman of Salt Lake City have been appointed

*

Richard L. Evans

The Spoken Word

The Process of Preparing

Art is long, and Time is fleeting,"[1] as Longfellow long ago said. And now, more than ever, preparation is long—and life is fleeting—as those who are young become ever more aware. And in addition to academic credentials, it involves character, morality, dedication, maturity of mind and heart. And obviously there is sometimes discouragement in the process of preparing, and some temptation to shortcuts, some temptation to quit. And at such times we would well remember these words from David Starr Jordan: "Our duties to our afterselves are more vital than our duties to our present selves. . . ."[2] All of us have felt crowded and hard pressed at times and tempted to give up, tempted to bypass the best preparation possible. But no one has ever arrived at solid attainment without some difficulty and delay. And to you who are young and preparing: Don't panic; don't be impatient. Don't worry about the time preparation takes. Rather, worry about time wasted, about time not spent in preparing. Keep moving. Think deeply. Learn thoroughly. Pray earnestly. Be on your way, but never in such a hurry as to skim the surface superficially. The direction is more important than the speed, and maturing always takes time. Always it takes time to arrive at anything really worth wanting. It is still not a world of so-called quick success. It takes time and experience to develop the excellence for which the highest satisfaction is received, the highest price paid. And what if it does take time? Everything does. Pleasure does. Indolence does. Idleness does. Trivia and mediocrity take time. And in a world that spends much time in pursuit of pleasure and that too much idealizes idleness, responsible excellence is still the essential factor of satisfaction and success—and the Lord God never intended that we should do anything but succeed. Those who drop out for trivial reasons, those who cease to learn, those who don't continue to increase their competence are exceedingly shortsighted.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting system February 5, 1967. Copyright 1967.

[1]Henry Wadsworth Longfellow, "A Psalm of Life."

[2]Dr. David Starr Jordan, *The Quest for Unearned Happiness.*

to the priesthood welfare committee.

Mrs. Reba O. Carling of Salt Lake City and Mrs. Leanor J. Brown of the English-Speaking Branch, Mexico City Stake, have been appointed to the general board of the Relief Society.

5 Church units in the United States had special services marking this as Boy Scout Sunday.

11 Allen M. Swan has been appointed to the priesthood missionary committee of the Church.

A new general board of the Deseret Sunday School Union was announced as follows: Richard E. Folland,* general secretary; Claribel Aldous*; Ruel A. Allred; J. Hugh Baird; Catherine Bowles*; John S. Boyden*; Marshall T. Burton*; Herald L. Carlston*; Calvin C. Cook*; Robert M. Cundick*; Reed C. Durham, Jr.; Robert L. Egbert; Henry Eyring*; Elmer J. Hartvigsen*; A. Laurence Lyon; Thomas J. Parmley*; Dean A. Peterson; Willis S. Peterson*; Blaine R. Porter; Warren E. Pugh; Ethna Reid; Wayne F. Richards; G. Robert Ruff*; Alexander Schreiner*; Joseph Fielding Smith, Jr.*; Donna D. Sorensen*; Lorin F. Wheelwright*; Frank S. Wise*; Clarence E. Wonnacott*; and Ralph Woodward. (*Indicates membership on previous board.)

The First Presidency this week issued a statement in support of the Heart Fund campaign during February.

12 Utah State University Stake II was formed by a division of Utah State University Stake at Logan, with Reynold K. Watkins sustained as president and Charles L. Hyde and Dan J. Workman as counselors. The stake was organized under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder William J.

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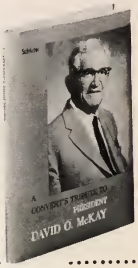
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Critchlow, Jr., Assistant to the Twelve. The new stake is for single students; married students are in the old stake.

Fair Oaks Stake was formed by a division of American River (California) Stake, with Harvey S. Greer as president and Clain W. Smith and Robert L. Johnson as counselors. This stake was organized by Elder Delbert L. Stapley of the Council of the Twelve and President S. Dilworth Young of the First Council of the Seventy. The two stakes organized today bring the total number of stakes of the Church to 428.

18 The appointment of Victor B. Cline to the general board of the Deseret Sunday School Union was announced.



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Buffs and Rebuffs

December cover: Joseph Smith?

As an artist I have analyzed all the available likenesses of the Prophet. I have a copy of the death mask in my office and have spent so much time with it that I think I could draw it in my sleep. The mask proves that every likeness in sculpture that has ever been made of the Prophet is false! Artists miss his facial bone structure every time.

People tend to discount death masks. Unlike many other famous figures whose masks were made, Joseph died in the prime of life—a healthy man. Too many other masks are distorted by sickness. What a mask lacks are the fine points of flesh structure, tone, and "life," as well as eyebrow and eye details.

Joseph's nose was not quite as bent as is generally represented. You can see—and feel—on the mask the point at which the cartilage ends and the weight of the plaster bends Joseph's nose a little bit. In life, and when erect, Joseph's jaw came out about two centimeters more. Joseph Smith had a moon (concave) face. From the many side views, he had a long head that was wide at the middle but narrowed down considerably.

Your cover painting—which I have studied and puzzled over before—is an interesting primitive. The general shape of the face and head are right. So are the forehead and hairline. The mouth is the most striking evidence: it is a Smith mouth. The nose is wrong, however. The bridge of Joseph's nose was not bent like that. But the painting's nose, like Joseph's, is large, and the nostrils are the same. Because it is a primitive, defects like the nose can easily be overlooked. Most convincingly, when I hold the death mask beside the painting at the same angle, the resemblance is striking. The most attractive feature is the eyes. They are striking—just as Joseph's were reported to have been.

William Whitaker
Salt Lake City

Concerning the colored ribbon around the subject's neck on the December cover, which some have assumed to be a Masonic ribbon, I received the following reply from Masonic headquarters in Springfield, Illinois.

"The Grand Lodge of Illinois lifted the Charter of the Rising Sun Lodge

No. 12 located in the city of Nauvoo in October of 1843. The multi-colored ribbon worn around his neck has no Masonic significance."

I don't know whether the Prophet belonged to any other fraternal organization, but he did belong to the Nauvoo Legion, which may have had its special colors for certain eschelons.

Also, concerning the pin on the subject's bosom, look at the octagonal pin Mary Fielding Smith is wearing in the picture of her on page 128 in *Life of Joseph F. Smith* by President Joseph Fielding Smith. Interesting. There is a family tradition that the Prophet had a special pin made for himself, Sidney Rigdon, and Hyrum Smith. It was a picture style of the brethren at the time to wear a pin on the bosom. Also check the pictures in the books *Mary Fielding Smith; Emma Smith, Elect Lady;* and *History of Joseph Smith,* the latter by Lucy Mack Smith.

Don C. Corbett
Dallas, Texas

Seal of the Prophet

Concerning the Prophet Joseph Smith's seal (December *Era*), I would like to refer you to *Documentary History of the Church,* Vol. 6, p. 72. In a letter from James A. Bennett to the Prophet, it is stated who made the stone seal and how the Prophet could have received it. On page 77 is the Prophet's answer to Mr. Bennett. No further mention of the seal is found in the *DHC;* therefore, I think it doubtful that the Prophet Joseph ever received the seal or used it.

Mrs. Judith A. Hubbell
Delta Junction, Alaska

Our Servicemen's Needs

Through the efforts of the LDS Servicemen's Committee, I have been receiving monthly shipments of *Eras* and a weekly supply of the *Church News* for distribution among our LDS servicemen at Amarillo Air Force Base. This distribution procedure was begun because of the lack of effective support from many home wards and branches, which should be taking the responsibility to write letters and send Church publications to single servicemen.

Whether a young man has been active or not, he has great need for this personal home ward contact. We have seen many so-called "lost sheep" return as a result of sincere encouragement and attention from a home quorum. Homesickness and loneliness, coupled with the pressures of military training, create a tremendous need for the ward's active concern.

Weekly or semi-weekly letters, first from the bishop and then the counselors and quorum members, can help greatly during "boot camp." After this, and once a man has reached his permanent duty station, a monthly letter and subscriptions to the *Era* and *Church News* appear to be adequate.

Capt. Farrell M. Smith, USAF
LDS Chaplain
Amarillo Air Force Base, Texas

"The Greatest Work . . ."

In "The Greatest Work in the World," January *Era,* in the left-hand column at the top of page 26, the closing quotes should have been two paragraphs down, after the words "news media."

Elder Ezra Taft Benson
Council of the Twelve

Eve and I

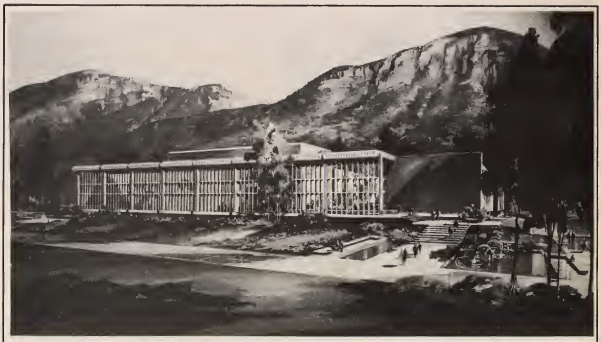
A bad old bug is the flu,
With a name very short it is true.
But not short are the aches
And the coughing it takes
Before with the flu one is through.

While recovering from an attack of the flu, I read the February *Era* and found only one mistake—the poem "Eve and I" by Mabel Jones Gabbott should have been emblazoned on the front cover. With Eve and Mabel Jones Gabbott, I will eat the apple every time.

Lucy G. Bloomfield
Farmington, New Mexico

I Shall Be Fed

I have been a member of the Church six months and had found it a little hard to sustain the General Authorities, of whom I knew little. Now, after reading the November *Era,* I



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feel that I can say I will sustain them in true sincerity. The *Era* will be a great help to me when I will have to live for a while in a country where no missionaries are allowed.

Sue Lucas
Cambridge, England

"The Uncertain Promise"

"The Uncertain Promise" by G. Morris Rowley (January and February *Era*) has terrific potential. This story would certainly be a wonderful one to have reprints made for both home teachers and inactive brethren.

Bishop Lawrence J. McEldowney
Norwalk, California

Three cheers for the new *Era*. Now it's a pleasure to read instead of a duty. "The Uncertain Promise" really hit home with a lot of us.

Mrs. Ahlgrim
Los Angeles, California

More on the New Era

Just a note to commend you on your new look. Oh, it's just great not to have to thumb through several pages to find the rest of an article. It does seem to me that there is less to read now—it takes only a short while to read the *Era* from cover to cover. The February issue has a poem that is absolutely priceless—"Justice" by Virginia Kammeyer.

Lorna M. Schofield
Mountlake Terrace, Washington

*

Richard L. Evans

The Spoken Word

Why and Wherefore In All Things

How certain the future is,"[1] Walt Whitman said. And he said it not as a question, but in an affirmative sense. Often we fear the future, as we consider uncertainty. But there are many who have said that basically and ultimately there are more certainties than uncertainties. Matthew Arnold, drawing his thought from Emerson, says that "compensation, finally, is the great law of life. . . ."[2] And in this sense the future is certain—as certain as law, as certain as cause and consequence. "Chance," said Voltaire, "is a word void of sense; nothing can exist without a cause."[3] "Things do not [just] happen in this world," said Will H. Hayes; "—they are brought about."[4] Or, as Shakespeare said it: "There is . . . why and wherefore in all things."[5] Many will argue this and will cite exceptions; and we must admit the accidents and untoward events over which, seemingly, we could not have had complete control. But even this would be minimized if we knew enough and if we fully used what we know. We know many rules of safety that we don't always take time to put into practice. We are careless; we just take a chance. We know the laws of health better than we live them. We know the commandments better than we keep them. Of course, there is much we cannot explain in terms of present understanding, but we can take comfort in the assurance that there is a plan, there is a purpose, there is a just Judge, there is a hereafter, there is a heretofore, and an eternal record. And while the formula may be complex and beyond our ability to see at times, "There is . . . why and wherefore in all things," and we do live by law. And, as George Macdonald said it, "The principal part of faith is patience"[6]—patience to wait until we can see the more complete picture. Chance will not assure happiness or peace or do the work of the world, nor is it ever safe to trust to.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 29, 1967. Copyright 1967.

[1]Walt Whitman, *Starting from Paumanok*. [2]Matthew Arnold, *Lecture on Emerson*. [3]Voltaire, *A Philosophical Dictionary*. [4]Will H. Hays, speech during campaign of 1918, featured in *New York American*, Dec. 10, 1922. [5]Shakespeare, *Henry V*, sc. 1. [6]George Macdonald, *Weighed and Wanting*, Ch. 53.

Best of Movies

By Howard Pearson

● *A Man for All Seasons,* chosen by the Motion Picture Academy of Arts and Sciences as one of the five best movies of the year, is a thought-provoking and at the same time beautiful theater experience.

It has qualities that, borrowing from its own title, make it a movie for all seasons. With lovely and colorful English countryside, estates, gardens, and palaces furnishing some of the background, the sixteenth century story leaps alive in one beautiful and compelling scene after another.

The story concerns Sir Thomas More, who was a Catholic cardinal in England and a counsel of King Henry VIII. The King wants to divorce Queen Catherine of Aragon and marry Anne Boleyn. Because he cannot obtain the consent of the Pope, Henry breaks with the Catholic Church and establishes the Church of England, whose authorities approve of the divorce and remarriage. The King feels he needs the approval of Sir Thomas, but Sir Thomas will not give it. He refuses to compromise his conscience or faith.

The drama features splendid and moving performances by Paul Scofield, Orson Welles, Robert Shaw, Wendy Hiller, and others.

Other new movies that families might enjoy include three Walt Disney productions—*Follow Me, Boys,* a story with a Boy Scout background; *Monkeys, Go Home,* a slapstick comedy about monkeys that pick olives to help out a former astronaut; and *Bullwhip Griffin,* a spoof on outdoor stories.

The following films also have elements for enjoyable family entertainment: *The Poppy Is Also a Flower,* a television drama about the world narcotics problem, which soon will be showing in theaters; *Do You Keep A Lion At Home?* a delightful Czech story about the adventures of two little brothers who skate around Prague and run into a world of fantasy and unusual animals created by cartoons and novel lighting effects: *The Bible . . . in the Beginning,* with its inspiring story of the first 26 chapters of the Old Testament; and *How to Succeed in Business Without Really Trying,* a comedy about a young man who follows a guidebook on how to achieve success and rises to the top from his job as window washer within a few weeks. ○

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.



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The father cannot use authority alone; he uses love and persuasion with it.

Melchizedek Priesthood

Authority in the Home

● The general manager of a large manufacturing concern sat comfortably in his office, facing the inquiring reporter.

"What do you do to maintain such a smooth operating company as this one, and how do you keep it profitable?" asked the reporter.

"Each department has an operating manager. He doesn't establish the company policy—that is done by the directors—but he does put that policy into effect. He makes it work. I meet him every week. My job is to be sure he has a clear picture of the policy. Together we agree on objectives to meet the policy and the methods to be used. He proposes them; I approve them. They are his. Our weekly meetings thereafter are to mark his progress within the limits we have set. I also meet together each week with the department heads, so that no department is running without concern for the other departments. In that meeting I act as a coach, blending the requirements of each into a united effort. Once we agree on our course and goals, the department heads have full authority to go ahead, each in his sphere of action. The weekly meeting keeps us in harmony.

"What would happen if you ran the business by meeting each department head alone without the weekly meeting together?"

"I might be fast enough and strong enough, but I couldn't carry all the details in my head. Within a short time there would be chaos. The business would fail."

"Then is the secret of success cooperative planning and delegation of authority to act?"

"That is a simple way of stating the fact."

The home is a big business; it has departments. These are not as large or as complicated as a corporation, but they are large in the individual lives of the family. The father is the president and general manager. Until the children are grown enough to be given departments, these departments are divided between father and mother. Perhaps there are only two departments: the home, headed by the mother, and financing, headed by the father.

It is important that there be a weekly meeting of department heads so they do not work at cross purposes. And unlike a business, the father as the general manager of the family handles things by love and persuasion. He cannot fire a department head if things don't go right. He can love and persuade and compromise his opinions and his directives as his wife also counsels and gives meaningful advice. She learns that she too is responsible for decisions.

It is a fact that most executive heads of big businesses operate by persuasion. Someone once said to William Knudsen, who was at the time president of General Motors, "It must be wonderful to have all the authority in your hands."

"It is," said Mr. Knudsen. "And the wonder of it is that the more one has of it, the less he can use it."

This is also true in a family. The father cannot use authority alone; he uses love and persuasion with it. Then his authority pervades all things because it is based on the following principle established by the Lord: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." (D&C 121:41-42.)○

Photo by Hays, Monkmeyer



Strengthen the Bridge Between Adult Leaders and Youth

● Those who are called to lead youth should be aware of a few general leadership principles that, when employed, bring success in planning and carrying out activities of the Aaronic Priesthood-Youth activity committee. Successful activities start out when all the participants are involved in the early phases of planning. The youth should be responsible for the selection, planning, and, as much as possible, implementation of the specific activities. The role of the adult leader should be that of an adviser, offering guidance.

The adult leader can often help by asking questions that should be designed to point up areas that need further planning or that should be reviewed more closely. He should be careful that in his desire to ensure success, he does not deprive youth of opportunity to grow through their own experience! The adult leader has ultimate responsibility for approving the planned activities. While granting latitude to youth, it is imperative that adult leaders do not abdicate their supervisory role.

1. **Encourage Enthusiasm:** Expectancy can do much to influence behavior. An attitude on the part of adult leaders that reflects confidence in and respect for youth is a strong, positive force that can be used to guide the teenagers along wholesome paths. Avoid an attitude of doubt, suspicion, and expectancy of poor performance. Motivate the youth to participate in group spirit, to be creative, and to follow through with their proposals. Expect the best. Don't be satisfied with less than adequate performance in the process of selecting, planning, and carrying out planned activities.

2. **Set Limitations:** It is extremely important to make clear the boun-

daries and limitations as well as the freedom youth can plan on. Do not expect them to make an impossible choice. If it is known to you that certain activities are prohibitive, make this known to them. However, within the permissible limits the adult leaders should offer minimal interference with the youth group process and democratic actions.

3. **Listen and Learn:** Listening is work. Much can be learned about youth and their world if we watch and listen. Planning and participating in activities provides an excellent climate in which to gain this understanding. If the adult leader has been a part of the complete process leading up to a specific activity, he will be in a good position to more fully interpret the significance of the young people's world and behavior.

4. **Always Set the Example:** Adults should be themselves and not attempt to impersonate teenagers. Some adults are very casual and informal; they mix well in sports and social settings. This is good. If, however, an adult leader feels comfortable in a more formal atmosphere, he should behave in a manner congruent with his own ideas but he should never force the youth to comply with his adult way.

5. **Help Him Across the Chasm:** Remember—youth is a process of transition, becoming an adult, leaving the security of teenage peer loyalties behind, and reaching toward the adult world. Some youth will, however, feel more loyalty to their peer group and will view anyone over 30 years of age as an outsider to their group. It is very important to help teenagers bridge this gap by understanding and respecting the things of their world.

Often we deride those things we do not know or understand. We often make derogatory comments about, and in the hearing of, teenagers without really attempting to understand. There is often a strong attempt to make them conform to "our way." It is very important to accept them as they are and where they are, with whatever levels of social skill or grace they possess, and, by interacting with them, set an example that can lead to more fun, greater companionship, and, most important, growth.

6. **If There Is Anything Praiseworthy . . .** In some cases we as adults should take heed of the new and creative innovations of young people. We should not hesitate to stand firm and hold to our own values, but we should also acknowledge a good idea or unusual social contribution.

7. **They Behave the Way They Feel—Make Them Feel Good:** In any discussion or problem-solving situation the first thing most people attempt is to define the problem. Next, they jump to find a solution. Rarely will they check with other individuals or the group to see how they feel about the problem. The feelings and emotions of youth are a vital part of their behavior and should be sought out and explored in order to understand them. Adult leaders should understand each person's feelings if they are to better understand and influence behavior of the youth with whom they work.

8. **Questions and Answers Open the Door:** If you ask a teenager a question, accept the answer you are given. If you are fortunate enough to be asked a question, honor it with thought and consideration. But not too many words, please.

Your attention to him will help develop his self-esteem and also strengthen the bridge that spans the gap between you, the adult, and him, the teenager. ○

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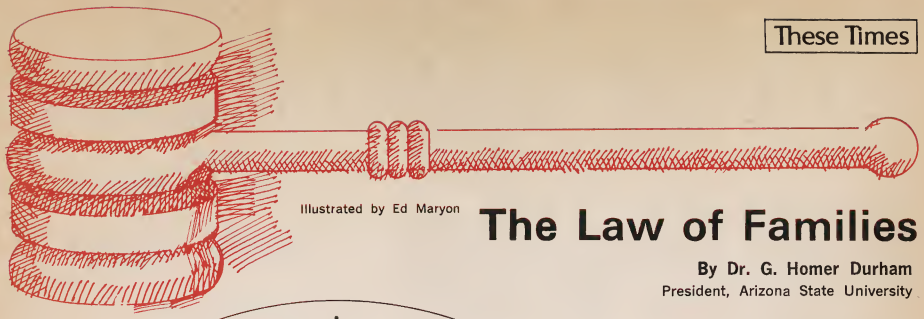
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The Law of Families

By Dr. G. Homer Durham
President, Arizona State University

*

Richard L. Evans

The Spoken Word

Always Something to Decide

Each of us has to render a decision," said David Starr Jordan, "to say yes or no a hundred times when our grand-fathers were called upon a single time."[1] There are more choices, more variety of offerings than once there were. There is always something to decide: what to be, what to do—as to temptation; as to every use of time. Always we come back to the question of choice, of preference, of standards. And always we come back to an awareness that one of the greatest lessons that youth could learn is the lesson of personal responsibility. "A man is already of consequence in the world when it is known that he can be relied on," said Samuel Smiles; "that when he says he knows a thing, he does know it—that when he says he will do a thing, he can do, and does it. . . . Not a day passes without its discipline, whether for good or for evil. There is no act, however trivial, but has its train of consequence. . . ."[2] "The difficulty in life is the choice," as George Moore said it.[3] Of course we cannot tell anyone, young or old, what variety of choices he is going to face each day from the great variety that Dr. Jordan refers to, but the most important decisions are still decisions of principle: what is good and what isn't good, what is right and what isn't right, whether to take or not to take what isn't his; whether to account or not to account for all that is entrusted to him; whether to use or not to use what is or isn't good; whether to work honestly; whether to live faithfully to family, to marital vows. One cannot avoid decision. One must decide something. And the vital thing is facing the facts, and not considering impossible anything that ought to be done, and not considering as right anything that shouldn't be done. An unknown author left us this one short summarizing sentence: "If a thing is right it can be done; if wrong, it can be done without." In other words, don't flirt and dabble on the edge of wrongdoing. "If a thing is right it can be done; if wrong, it can be done without." This is a good place to begin in considering all decisions.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 22, 1967. Copyright 1967.

[1]Dr. David Starr Jordan, *The Call of the Twentieth Century: An Address to Young Men* (Boston: American Unitarian Association). [2]Samuel Smiles, *Character: Influence of Character*, Ch. 1 (Chicago: Bedford, Clark Co., 1872). [3]George Moore, *Bending of the Bough*, Act. IV.

A plight of modern, orderly society is that so many families still live in near anarchy at home.

● One of the larger tasks awaiting fulfillment is the refinement, in each home, of what may be called "family law." The intelligence with which this task is approached may determine future social development.

Each family, in its internal arrangements, has its own rules. Let us refer to these rules as the law of the family. In some measure the laws of the family correspond to the laws of the nation, state, community, or city. In other ways they resemble the rules and regulations of industrial corporations, churches, and other bodies.

The law of a given family may have been predetermined by the religious, social, economic, or political affiliations of its members. But the law of the family differs from the law of these larger institutions. The law of the family, unlike the principles of the Church, the regulations of a business, or the statutes and ordinances of a civil society, is usually unwritten.

Furthermore, although the rules governing internal family life reflect broad principles, they are generally more specific and detailed. Their applications affect

specific individuals in specific ways at specific times. The law of the use of toothbrushes, for example, although unwritten in most homes, is more detailed than the laws affecting personal property as known in a national system of jurisprudence.

The point of our concern should be whether or not, in the present world, the law of families is useful, uplifting, and effective. It is obvious with families, as it is with nations, that the nature and character of the law will vary from family to family. Whereas anarchy no longer exists, or rarely does, in the world of states and nations, many families live in the virtual absence of family law. They live, internally, in homes characterized by the absence of family law. They live in anarchy at home, surrounded by the legislation of the city, the nation, the club, the church, the industrial organization, the school. Were it not for the law of these non-family organizations, such families would soon lack identity.

A thesis can be postulated in these times that, as the family has failed as a legislative instrument for its own sake, so the other institutions of society have had to multiply their enactments. Since it would be unreasonable to expect several million families in one nation to legislate uniformly, there are naturally other impelling reasons why governments, businesses, and other institutions have had to extend and refine their law-making functions. But the corollary of the thesis would still contend that there is much that the home and the family have neglected.

A second thesis may be derived: no matter what quality of family law exists in a given home, its quality is capable of improvement. This should be our major concern. We may, for example's sake, contrast law with other home matters.

The quality of music, for instance, varies widely from home to home. Some homes have no music, whether of human voice or of instrument. Others have both voices and instruments and produce sound ranging from quaint to raucous. Some homes approach music from a foundation of appreciation that includes the Chopin etudes, the Beethoven sonatas and symphonies, and other classics. Others never escape the cultural captivity of the Ionian scale and its do-re-mi. So it is with the artistic climate of homes —their prowess and capacity as educational institutions, as hostels, as restaurants, as economic and religious communities. So, too, is it with the law of families, ranging from anarchic, through primitive, to cultivated, well-understood and established principles of moral sensibility. →

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How can the law of a home be improved? The matter is both simple and difficult. It is usually simple to formulate rules, to extend and enlarge them. It is more difficult to insure their efficacy, reasonableness, and acceptance. Rather than postulate the well known roles of father, mother, children, relatives, and non-family members in a given home, our prospect may be enhanced by comparing the growth and development of law in civil society. Law in civil society, after all, has acquired its most cultivated and refined form, supporting a large and influential body of professional practitioners, the lawyers. Perhaps the law of families can benefit by a comparative view.

Woodrow Wilson in *The State* (1889) said that for law to exist, two conditions must exist. First, there must be an "organic community capable of having a will of its own." Presumably most families can qualify as "organic communities," even if the expression of its "will" is limited to the law of toothbrush use, family prayers, or the hanging up of clothes. Second, the community (family) must have "some clearly recognized body of rules to which that community has, whether by custom or enactment, given life, character, and effectiveness." Wilson believed that the nature and character of each nation was reflected in its law. It is quite possible that the nature and character of each family is also reflected in its law, whether of the toothbrush or of other phases of home culture.

The chief sources of law in civil society have been religion and custom. Custom develops from the habits and ways of people. The law of many homes may therefore be somewhat rude, as their habits are rude. If custom has not been touched by the refining influences found in religion, the home, as with civil society, may be a "backward" community. After custom and

religion, *adjudication,* decision-making, becomes the chief molder of the law. If adjudication in the home follows enlightened principles of truth, common consent, equity, and justice, and the "cake of custom" has been so enlivened, the law of the home outruns anarchic rudeness. If adjudication is unenlightened, dictatorial, and arrogant, the law of the home may suffer retrogression.

The great upward event in the development of civil legal systems has always come when the principles and habits found in custom, religion, and adjudication have been subjected to enlightened discussion. This has opened the way for the greatest invention in the world of civil law, namely, *legislation,* or the conscious effort to improve a given set of rules by general, formal, and prospective statement.

Coupled with the invention of legislation, whether by a tribal headman, king, or representative assembly, is the idea that a given piece of legislation should be subject to change or amendment in the light of additional knowledge or conditions. The idea of legislation and the idea of continuous revelation in religion have, therefore, something in common. Along with legislation, and following it, came the knowledge that someone has to have specific responsibility for the wise and just administration of the law. So also with legislation in the home.

Can the family apply these principles? I believe any family can, and therefore profit by conscious effort to upbuild the quality of law in the home. The possibility that "the law" in our own very special home may have been left to external forces, or to chance, invites serious thought. "And now a commandment I give unto you—if you will be delivered you shall set in order your own house. . . ." (D&C 93:43.) ○

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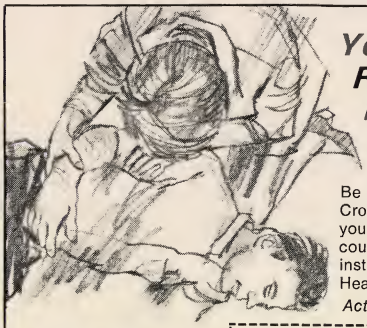
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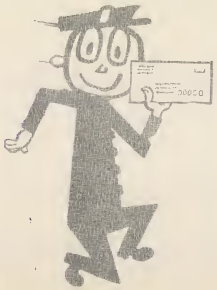


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End of an Era

One harried bishop we know has thought of hooking his telephone to a recording that greets late-night callers with these words: "This is the bishop's residence. Have you called your home teachers?" —Submitted by Dennis H. Rose, San Jose, California

At a Relief Society work meeting in our Brigham Young University ward, the lesson one day was on ironing clothes, after which the closing song was announced as "Let Us All Press On." —Submitted by Catherine N. Russell, Fremont, California

Overweight is often just desserts.

Man was designed for a social being; he was made to cultivate, beautify, possess, enjoy and govern the earth; and to fill it with myriads of happy, free and social intelligences. —Parley P. Pratt

"Say, Captain, I'm seasick. How far are we from land?" "About three miles." "Which way?" "Straight down."

Blossom of the almond trees,
April's gift to April's bees.
—Edwin Arnold, "Almond Blossoms"

Count that day won when, turning on its axis, this earth imposes no additional taxes.—Franklin Pierce Adams

"We will not play on Sunday. We believe in athletics, but they do not supersede the Ten Commandments." —President Ernest L. Wilkinson of Brigham Young University, explaining why BYU's basketball team would not play a postponed game in Chicago January 29.

A great many people think they are thinking when they are merely rearranging their prejudices.—William James

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Life Among the Mormons

Stake Visitors

Virginia Maughan Kammeyer

**Upon the stand they're seated
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Distinguished stake board visitors,
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**They listen to reportings
With polite, attentive ear,
And look as though they'd wandered
From a more exalted sphere.**

Next Month: Ward Picnic

The hardest tumble a man can make is to fall over his own bluff.—Ambrose Bierce

With the calm patience of the woods I wait
For leaf and blossom when God gives us Spring!
—John Greenleaf Whittier, "A Day"

It is a wonderful thing to be anchored in the truth. When one is anchored to a testimony that God has spoken in this dispensation, that he has revealed his truth, there is little danger of one's becoming moved from one's place by any false theory, or any half truth, or any false accusation, that may be brought into his life. —President David O. McKay

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